

SPRITVALL

ODOVRS TO THE
MEMORY OF PRINCE

HENRY.

IN FOVRE OF THE LAST

Sermons preached in S^t. IAMES after his High-
nesse death, the last being the Sermon be-
fore the bodie, the day before
the Funerall.

By

DANIEL PRICE ^K then Chaplaine in Attendance.

ECCLVS 49. 1.

*The remembrance of Iosias is like the composition of the perfume
made by the Apothecary.*



AT OXFORD.

*Printed by Ioseph Barnes and are to be sold by Iohn Barnes
dwelling neere Holborne Conduis. 1613.*

4

ADDITIONAL
TO THE
MEMORY OF
HIS

IN FOUR OF THE
SIXTH PART OF THE
HISTORY OF THE
CITY OF LONDON
BY
JOHN STOW



THE
CITY OF LONDON
BY
JOHN STOW



TO THE HIGH AND
MIGHTY, VERTVOVS AND
GRATIOVS PRINCE, PRINCE
CHARLES, THE BEAVTY OF THE
COVRT, AND THE BLESSING
OF THIS COVNTREY,

DANIEL PRICE,

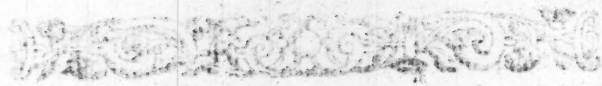
WITH HIS MOST DEVOTED OB-
SERVANCE, OFFERETH THESE HIS
LAST SERVICES TO BLES-
SED PRINCE HENRY.



TO THE HIGH AND
 MIGHTY VERTUOUS AND
 GRACIOUS PRINCE PRINCE
 CHARLES THE ELDEST OF THE
 COURT AND THE BLESSING
 OF THE COURT



WITH HIS M. J. NOTED BY
 CERRAAG OF THE IN THESE HIS
 LAST SERVICES TO THE
 2ND PRINCE HERALD





PSAL. 90. 15.

Comfort us now, according as thou hast afflicted vs.

HONORABLE, mournfull, worthy Auditory.

I stand heere, as that amazed seruants of Elias, crying and lamenting for my MASTER, feeling the paine, fearing the perill of his losse; o what a thunderbolt of astonishment is it to vs all, that the sunne, coming forth as a bridegroome out of his chamber; and reioycing as a Giant to runne his course, should set euen before the Meridian and midday! it is a thought that beates the breath out of my body, and makes my soule ready to fly from me: yet seeing it is your owne desire and expectation that we should frequently gather to these sad, and solempne excercises in this holy place of this house of mourning, though my worthy Colleagues sicknesse and mine owne weaknesse might be Apologies, I forbear rather the excuse then the excercise, seeing Apologies be as obnious as odious, not only Heralds to blaunch, but vsbers to blame such delinquencie.

You haue heard how our Sauiour his seruants, his disciples daily waiters, were scattered; in the same chap-

A

ser

Pl. 19. 5.

Mat 26. 13.

Meditations of Consolation

	ter, I finde final argument of comfort for these distressed disperſed ſoules, but at the ſame time, as may be collected out of <i>S. Iohn</i> , our <i>Saujour</i> comforteth his ſeruants thus; <i>See are now in ſorrow but I wil ſee you againe, and your hearts ſhall reioyce</i> : which meditation now hath
Ioh. 16. 22.	moued me, to bringe you an <i>Oline braunch</i> , in the waies and waters of ſorrowe, not thereby to wiſh an end, to your <i>mourning</i> , but to ſeaſon it that it may be better and ſtronger, and here after more for your pleaſure, more for your profit: when the <i>Arke</i> was on the waters the <i>Doue</i> was ſent out, when <i>Chriſt</i> was in the waters the <i>Doue</i> was ſent downe, <i>Columba eſt ſpiritus conſolationis</i> ſaith <i>Gregory</i> , the <i>Doue</i> representeth the ſpirit of comfort, and when the flood is come to full tide, the <i>Doue</i> ſhall be ſent that the waters may ceaſe, when ſorrows is at full age, ſweete wood muſt be caſt into the bitter waters, peace ſhal come ſaith the <i>Prophet</i> , Comfort ſhall haue a time, worldly contentments may end in bitterneſſe, <i>Jordan</i> may runne a long race, ſweetly and pleaſantly, and afterwards fall into the <i>dead ſea</i> , and neuer recouer it ſelfe againe, but the ioy and comfort of Gods ſeruants (<i>notwithſtanding all eclipses</i>) ſhall finally neuer be <i>obſcured</i> , times twins day and night ſhal be changed, the foure colours of the vaile of mans <i>Temple</i> , the <i>Elements</i> , ſhal be conſumed, the ſoule and body of the world, <i>Heauen</i> and <i>earth</i> ſhall be deſtroyed, but the comforts of Gods children ſhal neuer be extinguished, you may belecue him without an oath, but I haue ſworne by my holines, ſaith the <i>Lord</i> , I wil neuer forſake
Gen. 8.	<i>Dauid</i> . As he dealt by <i>Elia</i> , to ſend firſt the <i>whirlewind</i> ,
Gen. 8. 8.	then
Mar. 3. 16.	
Greg. in Mor.	
Pſal. 85. 8.	
Ioseph. Antiq.	
Chryſ.	
Pſ. 89. 25.	
1. King. 19. 12.	

then the *Earthquake*, then the *fire*, but then the *small still voice*, so hath he dealt with all his *Prophets* after all the *threatnings* and *thundrings*, he sends messages of *Consolation*, by *Esay* thus, *Comfort yee, Comfort yee, my people, will God say*; By *Ieremy* thus, *I wil comfort them and giue them icies for sorrowes*; By *Ezekiel* thus, *ye shall be comforted concerning all the euill I haue brought vpon you*; By *Zachary* thus, *The Lord will yet comfort Syon*, and as *Christ* spake, so may *Comfort* say, of me al the *Prophets* bare witnes: but among al *Prophecies*, none so comfortable, none so watred with the dew of *heauen*, as the booke of *Psalms*, this is the *Spowes garden*, here be the *lilies* & *roses*, here be *Apples* and *Pomegranats*, and *sweet fruites*, here be the *mirre*, *aloes*, *Cassia*, and *sweete spices*, here be the *fountains* of the *garden*, wels of *liuing water*, the *springs* of *Lebanon*, *sweet waters*: euery *psalme* is as the *fount* of *Bethel*, and as *Basil* by experience speaks $\psi\alpha\lambda\mu\sigma\gamma\alpha\lambda\omega\sigma\ \psi\alpha\lambda\mu\sigma$ euery *psalm* is a message of *Peace*, & *embassage* of *mercy*. Hence had the *seruants* of *God* in all *ages* the *balme* of *Gilead* to apply to their *soares* and *forrows*. I need not tell you how many *Prophets* and *Apostles* in the *old* and *new Testament* haue vsed *authorities* hence, or how *Plato* is by *Eusebius* reported to receiue instruction from this booke, or how *Babilas* the *Bishop*, or *Mauritius* the *Emperour* seasoned the misery of their *Martyrdome* with a *Canticle* of a *Psalm*, or how many holy *Martyrs*, all the ancient *Fathers*, all the *Saints* of *God* haue made *blessed use* of this booke, that begins with *blessednesse*, and contains nothing but *blessednesse*, being repeated in the *Concreat* 27. times

A 2.

in

Fl. 40. 1
Ier. 31. 13.

Ezek. 14. 22

Zech. 2. 17.

Cant. 4. 12. 13

Basil in 1. Ps.

Euseb. li. 12. de
prep. cap. 13.

Euseb.

In Max. &
Concord.

Reu. 21.

Ps. 1.

Deut. 32.

Mart. in Is.

Psal. 90.

Amb.

in this one booke which like the *tree* that beareth fruit euery month, *twelue times* a yeare, so the Church hath appoynted euery month that this booke bring forth fruit in due season, and among all vses of *Comfort* our blessed *Saniour* hence commended his soule sent vp in a *Psalme* vnto his father, *Father into thy hands I commend my spirit,*

This *Psalme* I haue taken vp for your vse, in this sad and sable time, it is the *first* of all the *Psalmes* in order though not in number, it was made three hundred yeares before *Dauid* or this booke were extant; for when *Moyse* the man of God, had passed the *meridian* of his life being now in the *after-noon* of his age, seeing and foreseeing the *night* of death approaching, Gods heauy indignation encreasing, *Israel* stil disobeying, he entreteth into the consideration of mans transitory station, shewing how many *waues* are ready to deuoure this little *Ile of man*, how hee is turned to destruction, scattered and consumed, cut downe, dried vp and withered: our misdeeds (saith *Moses*) are before thee, our *sins* are in the sight of thy countenance, our *yeares* are a tale that is told, our *strength* is but labour and losse, so farre you see mans sunne is in the *Eclipse*, heere is nothing but *lachryma & suspiria*, teares, sighes sobs, & sorrows, *deploration, lamentation*, fit meditations for our soules. But behold what followeth. *Turne thee vnto vs againe, O be gracious, O teach vs, O satisfie vs, O comfort vs, O shew vs the light of thy countenance, O prosper thou the worke of our handes vnto vs, O prosper thou our handy workes.* Heere be *preces & vota*, prayers and Consolations

ons, amulets of comfort, the sunshine in brightest lustre and splendor. Out of those five stones that *Dauid* tooke out of the brooke, he vsed but one, so out of all these I haue singled this singular petition for consolation, *comfort vs now, according as thou hast afflicted vs.* And my hearty desire is as that of *S. Austin* in the like kind, *Deus faciet hunc textum, tam commodum quam accommodatum*, God grant it may be as fruitfull and profitable as it is fit and commendable for these sorrowfull seasons. The text it selfe is a prayer, & a prayer you know is a present helpe in trouble, it is the language of heauen, it is a messenger as speedy as happy, faithfull for speed, fruitfull for successe, & partaketh much of omnipotencie no hinderance of the way, no difficulty of the passage can hinder, Prayer dispatches in a minute all the way betwixt heauen and earth, and as a fiery chariot mounteth into the presence of the Almighty, to seeke his assistance: *Si in terrore mentis, si in agone mortis*, if in any anxiety of mind, if in any agony of mortality, thou fly to this Tower, heere be the armes and armory of the strong men, it is the incense of the Church, it is the *spiknard* of the tabernacle it was *Moses* rod it was *Elias* key, it was to *Iacob* his sword and bow, it was to *Dauid* his sling and speare, so is Praier in generall, and this one text in particular, to make no more excursions, is as the *Angel* that came into the poole of *Shiloe*, it is a healing prayer, a prayer neuer is more necessary then now, especially this kind of prayer, *Comfort thou vs now according as thou hast afflicted vs.* (Comfort thou) thou hast plagued, as in the former verse, *Thou turnest*

1. Sam. 17. 40

Aust.

Chryf.

Can. 5. 5.
Exod. 30. 34
Exod 17. 5.
1am. 5. 17.

D'wiso.

man to destruction, turne *thou* therefore vnto vs again, it is the same *God*, *vulnus opemq; tulit*, he casteth downe and raiseth, killeth and quickneth, scattereth and gathereth, plagueth and comforteth. (Comfort thou) *God* is Lord of the soile, as well of the waters of *Mara* as the waters of *Shiloa*. Comfort thou vs now, The eyes of vs all looke vp and trust in thee, thou giuest vs meate in due season, O giue vs comfort in due season, in this needfull time of trouble, now that sorrow cloathes vs, and mourning clowdes vs.

2.^e. Parties.

I might deuide this *fountaine* into many *streames*, *God* plaging, *Moses* praying, the time when he praied, the cause why he praied, the manner how he praied, but I remember that position, to diuide a little into manie parts, is to make euery part lesse then it should, and the whole lesse then it selfe. My meditations shall onely be fixed vpon these. 2. The Comforts desired, and persons afflicted, and of these in that order.

1. Pars.

Comfort is the soule of a Christians soule, the sweetest Companion, that euer accompanied man in this vale of mortality, neuer did the devv of *Hermon*, so sweetly fall vpon the hil of *Syon*, as comfort when it is distilled into the distressed soule of a Christian. In our trauaile through the wilderneße of SIN, hatefull for the name, harmefull for the nature of the place, comfort is the fiery pillar to lead vs through the wildernes of our wils, it is the brooke in the way to refresh vs, the Manna of the desert to feed vs, the Angel of the Lord to conduct vs, I may truely say as *Dauid* in the Psalme, It is our defence vpon our right hand, so that the sunne shal not burne

Psal. 121.

burne vs by day nor the *moone* by night, it is euen this that shall keepe our soule. The names of *mercy & loue* and *grace* and *peace*, bee pretious and *glorious*, sweeter then *hony* and the *hony combe*, more to bee desired then *gould*, yea then *fine gold*, and where these bee there is truly, *The family of Loue*: But I may say, that *Comfort* is as much as all these, for as *Gregory* writing vpon that, *Manna habuit omne delectamentum*, saith that no variety of delicacy, in the touch & rellish of the tast was wanting in that *Angels* foode; and as the *Opal* resembleth in it selfe the *fire* lustre of the *Carbuncle*, the *fieldy* greenesse of the *Emerauld*, the *heauenly* cleerenesse of the *Diamond*, the *aiery* azure of the *Sapphire*, so *Comfort* containeth in her regiment the effects of *peace*, the comforted soule is reconciled to God, it containeth the *adinnets* of *grace*, the soule is endowed with *heauenly* gifts, it containeth the *protection* of *mercy*, the soule is compassed with *defence* on every side. In a word it containeth in it, the *affections* of *loue*, the comforted soule loueth others as *friends*, God as a *father*, loueth his *enemies* for Gods sake, loueth *affliction* for its owne sake, *remission* of sinnes, *communion* of Saints, *protection* of Angels, *faith*, *hope*, *charity*, *repentance*, *fasting*, *praying*, *obaying*, all blessed *spirits*, all *Tutelar powers* dwel in such a comforted sanctified soule, the soule is then like the Kings daughter all glorious within, her clothing is then of wrought gold. Shee shall be brought vnto the King in raiment of needle work, the virgins that be her fellowes shal keepe her company, so that soule, that is blessed with these five, *Comfort*, &
Peace

Zeeed.
Pla. 79.

Greg. in Mor.
in Job.

Pla 45. 13.

Peace, and Grace and mercy, and loue, is attended, as *Abigail* when she went to meet *Dauid* she was followed by her fiue virgins. In the *Canticle* I find that there is *hortus conclusus* and *fons signatus*, a garden inclosed, and a fountaine sealed, in the gospel I find that there is *thesaurus absconditus*, a hidden treasure; I want not testimonies of some ancients applying there, both the *fountaine sealed*, and the *Treasure concealed* vnto comfort, for as the Lord onely knoweth who *are his*, so they only that *are his* know what his comfort is. To all others comfort is *hortus conclusus*, a Paradise closed vp, kept with the brandishing swordes of two heauenly soldiers. These seeke and find not, because they seeke amisse; they knock and it is not opened, because they knock beeing not prepared. *Non nisi post pluuia sequitur serenitas*, sunshines bee neuer so pleasant and seasonable as after *shoures*: Such as are not acquainted with sorrow neuer knew the mystery of *goals holy comfort*, which is the Christians *heauen* vpon earth, ioy in *life*, hope in *death*, prosperity in *aduersity*, stasse in *affliction*, anker in *desperation*, brestdplate of *preseruatiō*, golden Chaine of *glorification* in the heauens. Which we *hope* to *possesse* in ioy, as the *Saints* doe now in ioy in *glory*.

Chrys.
Aug.
Greg.

Mat. 7.

Auf.

Eccles. 12.

Sorrow is the burthen of euery *Christian*, confidence is the *shoulder* to hold vp this burden, *Comfort* is the *hand* to help this *shoulder*, he that is without comfort in the world is without God in the world. If the *well* of Gods mercies bee deepe to him, and hee haue nothing to draw, if the *siluer cord* be not lengthened, and the *golden*
ewer

Euer be broken, and the pitcher broken at the well, and the wheele broken at the Cesterne, illic desolatio, non consolatio, to such there is misery, and an vnspeakable degree, an vnmeasurable measure of misery, they are dead being aliue as *S. Paule* speaketh, for the comfort of Gods holy spirit is taken from them. And how great a losse it is to loose Gods spirit, and to loose the comfort of Gods spirit, *Dauid* mentioneth in the psalme of his sorrowe, when he ingeminateth. *O take not away thy holy spirit from me, O giue me the comfort of thy spirit.* Hee found how great a curse this losse was to his predecessor, for God tooke away the comfort of his spirit and an euell spirit came vpon *Saul*. *S. Bernard* comparing the Repentance of *Dauid* and *Saul* obserueth, that when they both had sinned, and God had answered them both, the answere vnto both was, *Dominus transtulit*, the Lord hath taken away. *Saul* repenteth, and his word is *Peccaui*, *1. Sam. 15. 24.* *Dauid* sinneth & repenteth, his word is *peccauit*. *2. Sam. 12. 13.* The wordes of confession the same. The answere to *Saul* was *Dominus transtulit*, *1. Sam. 15. 28.* The answere to *Dauid* was *Dominus transtulit*. *2. Sam. 12. 13.* They were both Kings and sinned, both were warned by *Prophets, both confessed, both repented, both were answered, their both words alike to the Prophet, their answers both alike in part from the Prophet, *Dominus transtulit*. Yet neuer so much difference between words as betweene these two answers, for to *Dauid* the answer was *transtulit peccatum* the Lord hath taken away thy sinne, but to *Saul* a double *transtulit*, but a curse with both *Dominus transtulit*

Bucer.

Pla. 51.

Bernard.

1. Sam. 15.

2. Sam. 12.

1. Sam. 15.

2. Sam. 12.

1. Sam. & Nath

P. B. 44.

regnum

1. Sam. 15.

1. Sam. 16.

Psa. 51.

Athan. in Ep.
ad Scrap. long.

Hier. in. Pl. 51.

Observu.

regnum, the Lord hath taken away thy kingdom: 1. Sam. 15. 26. againe, *Dominus tranſtulit ſpiritum*, the Lord hath taken away his ſpirit 1. Sam. 16. 14. This latter was the greater; it was the *plague*, and the utter overthrow of *Saul*, Gods ſpirit was taken from him, the ſun was for ever *ecllypsed* to him, the life of his life was *extinguished*, his ſoule was dead within him, *Dominus tranſtulit ſpiritum*. *David* knew this and remembred it, O take not the comfort of thy *holy ſpirit* is his prayer, he prayeth not, take not away *my children*, or *my health*, or *my goods*, or *my ſubjects*, but *ſpiritum ſanctum tuum ne auferas à me*. In which words *Athanaſius* pro- veth that *David* doth manifeſt that the *holy Ghoſt* was knowne to the lewes vnder the law, and eſpecially by this place, which that father thus readeth τὸ πνεῦμα οὐ τὸ αἶμα, Take not from me that ſpirit of thine which is holy, & as that father expoundeth this place of the third perſon, ſo *S. Hierom* vpon the words following, Giue me the comfort of thy ſaluation, againe proueth the knowledge of *Chriſt foreknown & foreſeen by the lewes*, for that father readeth it, Reſtore me the comfort or ioy *Ieſu tui*, and the Hebrew word there *יו* is expounded by the learned in that tongue to be *Ieſus*. But to the purpoſe.

Moses here, as *David* there, ſheweth that al comforts comes from God: Take not the comfort of thy ſpirit, ſaith the one, O comfort *thou* vs, ſaith the other; from which this obſeruatiō neceſſarily ariſeth; *No comforts are truly comforts, unleſſe they be diuine, proceeding from God*. No dew to *Hermion*, no ioy to *heauen*, no food to the

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the *Manna* of God, no content to the mercy of God; *Summa consolatio*, saith S. Bernard, *non à creatura; sed à creatore concipitur, quam cum conceperis nemo tollet à te, cui aliunde quodcunq; comparatū, omnis iocunditas meror est, omnis suauitas dolor est, omne dulce amarum est, omne postremo quod delectare potest molestum est*; The chiefe comfort is that which is conceiued in the *Creator* not in the *creature*, vnto which whatsoeuer thou dost compare, all *sweet* is *sower*, all *pleasure* is *paine*, all things that seeme *delightsome*, proue *loathsome*; *Adams* apple loosing the *blessing*, *Esaws* broth selling the *birth-right*, *Babylons* cup full of *poyson*, or *Iudas* sop the earnest of *perdition*: the pleasures taken by them in the time of *Noah*, were ended in bitternesse, they were eating and drinking, *marrying*, and *giuing* in marriage, but saith the *Text*, *The flood came and tooke them away*. The *Rioters* in *Iob* are described often, especially in the 21. and 24. Chapters, but his *sonnes* might haue serued for examples, they were *eating* and *drinking* in their eldest brothers house, but saith the *Text* there came a winde from the wildernesse, and smote the *house* and it fell vpon the young men. Or if there be not *curses* vpon these *assimilated* comforts, yet some *croffe* or other wil fall vpon them; *Branches* may be *greene*, sayth *Iob*, *but they fall of before their daies, the sweet wine may haue sower grapes, or the faire Olive may cast her flowers*. *Adams Paradise* not without a *serpent*, *Ionas* gourd not without a *worm* to destroy & engaster it in the most time of vse of it. Wheras true, solid, real comforts they shall neuer be diuorced, or *sequestred* from Gods Saints, they wil

Bern. Ep. ad
Virg.

Gen 3. 16
Gen. 26. 31
Reu. 17. 4

Mat. 24. 23.

Iob. 21. & 24.

Iob. 1. 18

Iob. 15.

Pro Arch. Post

Tit. 3. 3.

Deut. 32. 29

Innocentius.

ever look vpon them with a mutuall, reciprocall, interchangeable aspect, as the *cherubins* from the mercy seate; they will euer be *inseparable* indiuiduall companions, *perigrinantur, ruficantur*, as the Orator spake of Arts, these diuine comforts, will sleepe and feede, and trauell, and liue, and die, with those that be possessed of them. How therefore are the *gallants* of the world, as wel *passiue* as *actiue* guls? in this, that they suffer themselves to be cheated by becomming *slaves* to the pleasures of the world, as *S. Paul* to *Titus* calleth them: they belecue *Sathan* vpon his offer, and beleue not *God* vpon his oath, whereas *Sathan* promisseth to some that which he cannot, to others that which he wil not giue, to *some* seeming to giue what is *not his*, to *others* giuing that which were better not theirs. *Moses* in his last farewell to the world, considers this, and lamenteth for his people, O that they were *wise*, then they would consider this, they would remember the later end; it is the end, that doth giue grace to euery action; the world could not be possessed with a generall *witchcraft*, if they considered the end: they then might finde that of *Innocentius* true, that all *sublunary* passages, had either a vaine, a vile, or a wicked obiect, *ex opibus praua, ex voluptatibus turpia, ex honoribus vana*, Honours make men vaine pleasures make men vile, riches make men seruile: wretchednesse and wickednesse beget these, vanity and seruility attend these, sin brings them in, shame leads them out, and when the world hath been glutted with them the Apostles question is what comfort haue yee in those things whereof yee are now ashamed.

I will end amplifying of this poynt, if before wee leaue the Court, wee may be bold to goe through the best and brauest roomes therein and see, now our MASTER is gone, whether any thing can giue vs a sure, and settled comfort: nay I say more, whether any thing remaining may giue vs any manner of content. At the best state of Court, he spake true that said *paucos beavit Aula, plures perdidit, & quos beavit ipsos perdidit*, at the best state Courtly offices are consciences burdens, and fauours bondslaues; courtly seruices, daily attendances, howrely encombrances; courtly feeding, the bodies surfet, and the soules surquedry, courtly cloathing, wormes excrements, wormes make them, moaths eat them, courtly friends, affections weather-cock, a North-winde settles them, & a South-winde turnes them; courtly hopes they be the aires attomes, a sun-shine engenders them, and a frost kils them. This house of this Court where vee thought Comfort had said, as God sometimes spake, *here will I dwell for euer*, this house now is the prison of our sorrow, as our bodies be prison of our soules, wee sit here as *Rahel* sate, weeping and weeping refusing comfort, so that vnlesse comfort, come from God, who is the God of all comfort as the Apostle speaketh, we may sit here til our eies fal into the holes of our heads, and we our selues become as *stupid* as the seats we sit on: wherefore beloued let vs all take vp this petition, this part of my Text, *Comfort thou vs now, O Lord.*

And seeing that God is the author of Comfort, and not only so, *Deus consolationi*, but *Deus omnis consolationis* the God of all consolation, and that we may take

Bevn. ad Eugen

ser. 32. 15
Mar. 3. 18.

vs.

Martia^l. Episc.

Philo.

2. Cor. I. 3

Ioh. 16. 7
Luk. 2. 30
Esa. 40. 1Act. 16. 40.
Ferus.

Theat. mundi

the *vvings* of the morning and flie into the *uttermoſt* parts of the *earth*, wee may trauell from the *East* to the *weſt*, euen to the nethermoſt parts of the ſea and not obtain *Comfort*, but only from God. Let our *uſe* here-of be, that of *Martia^l*, *Quid ad nos conſolatio mundi?* what doth the pleaſure of the world belong to vs? the world is *vices* nurse, *Natures* ſtepmother, *vertues* murderer, it is *Thefts* refuge, *whoredoms* *Pander*, *vil mundum in mundo*, the comfort of the world, is a *Sirens* ſong, *Sodomes* fruit, *λυκω νικηποι* as *Philo* calleth it, a bitter ſweet, pleaſure a *ſpurre*, riches a *thorne*, honour a *blaſt*, life a *flower*, glory a *feather*, bewty a *fancy*, ioy a *frenzy*, euery one of theſe like the book in the *Reuelation*, ſweet in the mouth, bitter in the belly. The Mercy-ſeat ſtood not in *atrio Gentium*, nor in *Templo Iudeorum*, nor neere *Altare ſacerdotum*, but in *Sancto Sanctorum*, in the holy place: *Comforts* be euer in *ſcripture* either attributed to God, or deriued from him, God is the God of comfort 2. Cor. I. 3. Chriſt Ieſus the Sauour ſent to comfort, *Eſay* 61. 2. The holy Ghoſt is the comforter, *Ioh.* 16. 7. His Angels deliuer glad tidings of comfort, *Luk.* 2. 10 His Prophets are cominanded to pronounce comfort, *Eſay* 40. 1. The office of his Apoſtles vvas to teach comfort, *Act.* 16. 40. *Deus intus exhilarat animum ſibi bene conſcium*, &c. God doth make the bones that he hath broken to reioice, the ſoule that is truly humbled he doth comfort and ſatiſſie, no other meanes, but his, can do it, hee and hee only can bring it to paſſe. *Pompilius* may write *Epistles* to *Tully*, as that he ſhould rid away his ſorrow by reading, *Antimachus* makes verſes to rime away

away sorrow; *Archilochus* calls for wine to drinke away sorrow, some call for mirth to iest it away, others for musick to play it away; but the Saints of God, they know all this serues not, *Iob* comfortes him-selſe by remembering his redeemer, *Dauid* by hoping to see the Lord in the land of the liuing; *Ionas* by looking backe to the Temple, *Paule* by assuring himselfe that he shall be holpē. Confidence hath beene the comfort of the Saints in al ages, in al places, *Ioseph* in the prison, *Iob* on the dunghill, *Ieremy* in the dungeon, *Abraham* in exile, *Iacob* in the field, *Dauid* in the caue, *Daniel* in the den. It is God that comforteth vs in al our tribulation, that wee may be able to comfort them which are in any trouble, by the comfort wherewith we our selues are comforted; here is comfort transient, immanēt, permanent, Gods comfort descending to vs, and by vs deriued to others, that as the Apostle there speaketh, if we be comforted it is for the consolation not only of our selues but others.

To apply therefore in these our sorrowes those our comforts. In this inundation wherein we are overwhelmed though not drowned, or rather as *Ionas* drowned & deuoured yet not dead, let vs take breathing, and dry our eies a little. *Paul* bids be wise according to sobriety, so say I, sorrow, but according to sobriety, let comfort, enterchange and haue her time, it must not be a *Quotidia* feauer to dry vp our foules in this salt liquor of discontent. *Oramus, fiat voluntas Domini*, saith *Zanchius*, wee pray thus, let thy wil be done, *facta est voluntas Domini, feramus*, Gods wil is done, let vs beare it, shal we think either God to be so angry that he wil not, or heauen so

Iob. 19. 23.

Ion. 2. 7.

Abulens.

2. Cor. 4. 1.

Aplic.

Zanch.

poore

poore that it cannot helpe vs, shall wee pray *every day*, that God would performe his will *one day*, and shall we repine at it when hee hath performed it. It is true, our blessed PRINCE had such *Princely, holy, gracious, religious endowments*, that wee would haue rather thought him sent from *heauen to vs*, then so soone to be called thither *from vs*. It is true, the very *outside* and rinde, the very raiment of his *soule*, his body was so *faire* and *strong* that a *soule* might haue beene pleased to liue an age in it. It is true his *soule* kept tune so well, that *reason* fate *regent*, and the *understanding Counsaillour*, neuer captinated with *violence* of passions, nor hurried with the *virulence* of affections, *vertue* and *valor*, *beauty* & *chastity*, *armes* and *arts*, *met* and *kist* in him, and his goodnesse lent so much *minstange* to other Princes, that if *Xenophon* were now to *describe* a Prince, Prince HENRY had beene his *Patterne*. All this I confesse, & I confesse when I thinke on this, my *soule* almost refuseth comfort, because wee shall neuer enioy him againe.

Yet in our best *ordered*, recollected *thoughts*, who that duly *honoured* him, can repine that he is freed from the *world*, and now being *enfranchised* enioyes greater good in greater *liberty*? when like a true *Hebrew*, hee hath gon his *Passouer* from *death* to *life*, where there is more *grace* and more capacity, where a *soule* cannot be *surbated* with *feares*, nor *surfited* with *ryots*, where earthly *bodies* shalbe more *celestiall*, then man in his *Innocency* or *Angels* in their *glory*, for they could *fall*: Hee is there with those *Patriarchs* that haue expected

Christ

Christ in earth, longer then they haue enjoyed him in *heauen*; He is with those holy *Pen-men* of the holy *Spirit*; they bee now his *paterns*, who were here his *teachers*; He is with al the *Elect Angels*, with the Congregation of the *first borne*; In a word *HE* is with *him* by whose *pretious blood*, his blessed *soule* is *bathed*, and *sealed* by his *death* to the day of *redemption*; Hee is in *ioy*, though we in *sorrow*. Shall wee bee in *sorrow*, because he is in *ioy*? No, my *beloued* be yee not *deceaued*, so sure as yee haue *sorrow*, so sure shal yee be *comforted*, if yee can *faithfully* and *seruently* pray with *Moses*, *Comfort thou vs O Lord, after thou hast afflicted vs*. And so I passe from the comforts desired, to the *persons afflicted* my second aime.

Now after thou hast plagued vs. The life of a *Christian* hath no other *passage* then *Jonathan* & his *armor-bearer* had, a *sharp rocke* on the one side, & a *sharp rock* on the other side, *Bozez* on the one side, *Seneh* on the other, an *an fractuous dangerous* passage, that *flinty stones* vnder him, *briers* and *thornes* on the side of him, *mountainous craggs* and *promontories* ouer him. *sic petitur cælum*, so *heauen* is *caught* by *paines*, by *patience*, by *violence*, affliction is the most *inseparable* associate. *Cor contritum & humiliatum non despicies*, saith *Dauid*, a broken and contrite heart O God thou wilt not despise. The *antients* haue obserued that *Dauid* offred no offering, no *sacrifice*, for that *sinne* which he acknowledged in that 51. *Psalme*; he had *shed blood*, and knew that the *blood shed* of *sacrifice* would not *serue* to expiate, Thou desirest no *sacrifice*, thou *delightest* not in

C

burnt

2. Part.

1. Sam. 14. 4.

Psa. 11. 19.

Psa. 51. 18.

- burnt offerings, saith the Prophet. Did not God delight in sacrifice? not require burnt offerings? when he had so precisely commanded them, distinguished the diuers formes of them, segregated especiall times for them, & beene so well pleased with them. And yet *Noluiſti ſacrificium*; Did not God delight in burnt offerings? when the sonne of David at one time, in one place, offered a sacrifice of peace offering of twenty thousand oxen, and an hundred and twenty thousand sheepe, the greatest sacrifice that euer was read of, either in diuine or prophane, in rude or po'ite story. Yet you heare, *Noluiſti ſacrificium*, is Davids words; *Noluiſti holcaustum*, *voluiſti cor humiliatum*; saith one, a burnt sacrifice will not serue, but a broke sacrifice thou requireſt, it is the speech of Christ to the Spouse, the sm:ll of thy ointments is better theſpices, *Meliora vnguenta quàm aromata*, ointments, better then spices, which words Nyssenus expounds of this place, broken hearts, rather then burnt sacrifices are accepted of God, Broken hearts, whether they bee broken *mæore interno*, as Gregory expounds the place, by inward greefe, or broken humiliation as *Innocentius* interpreteth, by humiliation, or broken by frequent tribulation, as *Cassiodore* glosseth, or broken by vehement greefe and anguiſh of spirit in repentance, as Thomas and the Schooles doe iudge; the meaning of all is this, that the heart that is softned and mollified, the heart that hath beene the anuile for sorrows & afflictions, is most fit to be consecrated to God. *Ioel* mentions a rent heart, David a broken, a contrite heart, *S. Chriſtoſome* of both them speaketh, *fractum*
1. Kin. 8. 62.
Cass.
Cant. 4. 10.
Nyſſ. Hom. 9. j.
Cant.
Gregory.
Innocent.
Cassiod.
Ioel. 2. 13.

cor haud quaquam se in altū extulerit, contritū haud quaquam exurrexerit; scissum non inflatur ad superbiam, non concitatur ad vindictam; A broken heart is not exalted on high, a contrite heart hath made no *insurrection*, a *rent* hart is not *inflamed* by pride, not *incited* to reuenge The sacrifice of God is a broken and *Contrite* heart.

Him 4.12.2.
ad Cor. & hom.
in Epist. ad Heb

God in the *old* Testament, would accept no *sacrifice*, if it were *maimed*, yet wil now admit no *sacrifice* vnlesse it be *broken* and *bruised*, hee that then *commanded* sacrifices of the Law to be offered by *fire*, will now receiue no *sacrifice* of the Gospel, but offred by *water*. The *earth*, yeelds not corne till it be *plowed*, the *grape* yeeldeth no *wine*, vntill it be *pressed*, gold is not *pure*, till it be *fined*, the *stones* of the Temple not brought into the Temple till they were *polished*, the *Saints* in the *Reuelation* are not cloathed with *white* robes and haue palmes in their hands, *before* they haue passed through many *tribulations*, the Prophet *Moses* here expecteth not *comfort*, before *affliction*; & as in *Ecclesiastes* a time of *weeping*, a time of *reioicing*, and no *weeping*, no *reioicing*, so here first *affliction* then *consolation*, *Comfort thou vs*, according as thou hast *afflicted vs*. It were *impertinent* I should roaue so farre backe to *Deuteronomy* to shewe how they were *afflicted*, seeing the *Psalme* hath no other *Tenor*, then the memory of *mortality*, and *Moses* himselve being the *Prince* of the people, being himselve *presently* to passe the way of all the world, whether it were that his people might bee comforted for his *losse*, or whether for the *lines* of those *many*, that had dyed in the desert. You see that the manner of his *prayer*

Reu. 7.9

Eccl. 3. 4.

Ooferu.

Esa. 61. 2.

Mat. 5. 4.

Ezek. 9. 4.

Ioh. 16. 22.

Jerem. Lam.
Hierom.

2. Cor. 6.

yeeldeth vs this obseruation. That the comforts of Gods spirit are not ministered by God, nor can bee expected by man, vntill man hath bin thoroughly seasoned with sorrowe. None can come to Paradise, but by the burning Seraphins of affliction, none returne from Canaan, but they must passe by the waters of Marah; no passing back to Ierusalem, but by the vally of weeping, no seeing of Mount Syon, before we haue sit at the waters of Babylon. Christ came only to comfort the mourners, Esa. 61. 2. The second blessing that he pronounceth in his first sermon is to mourners, Mat. 5. 4. appointeth none to be marked in Ierusalem to be preserued but mourners; Ezek. 9. 4. Our Sauour then only promised comfort to his disciples when they were mourners; Yee are now in sorrow, but I will see you again, and you shall reioice, and your ioy shall no man take from you. All the daies of our life be as the fits of a feauer, as the changes of daie and night, darknesse and light, the moon hath not more alterations then man; so that as that of Ieremy must be acknowledged, were it not for the mercies of the Lord we should be utterly consumed, so also that of S. Ierom his obseruation vpon Arcturus in the heauens, *semper versatur nunquam mergitur*, may be applyed vnto the sons of men, these are often turned, neuer overwhelmed, but especially vnto the sons of God, they are as Paul speaketh, as dying and behold they liue, as chastened and not killed, as sorrowfull yet alway reioicing, as poore and yet make many rich, as hauing nothing and yet possessing all things: for God doth so sweeten his visitations, and sendeth such a gracious dew vpon his inheritance, as that

that *in affliction* and after *affliction* he sendeth vnspcak-
able consolation. *In die tribulationis exaudiam te*, in
the day of *Tribulation* I will heare thee, is his *promise*,
and more then so, it is not only, that then he will heare,
and afterwards will helpe, but both in the *daie*, and *af-
ter* the day he will heare, he will helpe, he will comfort.
In the *affliction*, because the *affliction* remaineth for a
moment, after the *affliction*, because when after wee
are chastened of the Lord, we are sure not to be con-
demned with the world; Comforted in the *affliction*, for
we know, he correcteth only whom he loueth, Comforted
after the *affliction*, for he hath assured vs that according
to the multitude of *Troubles* that are in our hearts his
comforts shall refresh our soules, and againe by S. Paul,
as the *sufferings of Christ* abound in vs, so our consolation
aboundeth by Christ. So that here it is manifested which
was in the obseruation proposed, no comfort but after
affliction, no consolation but after *Tribulation* and
therfore Moses prayer is, *Comfort vs according as thou
hast afflicted vs.*

How blessed then ought our *afflictions* to be esteem-
ed, seeing that *in them* wee shall be comforted, after
them we shall be rewarded, and by them we shal be ad-
mitted into glory, for through many *afflictions*, wee
must enter into *heauen*. Are there comforts therfore laid
vp in store for the *Godly*? are there pleasures at Gods
right hand for euer more? O then come, and heare, and
see, and taste how good the Lord is, O come vnto him all
ye that labour and are heauy laden vnder the burthen
of your sorrow. It is impossible to escape Esaus sword,

1. Cor. 4. 17
1. Cor. 11. 32
Prou. 3. 12

Psal. 64. 16
2. Cor. 1. 5.

Use.

Gen. 27. 41

Gen. 21. 9

2. Sam. 16

or *Ismaels* tongue, or *Semeis* stones, or *Doegs* slander, or *Hamans* enuy, or *Ioabs* treachery. When there were but *sawre* in all the world there was a *Caine*, and after-wardes when there were but *eight* that number but *doubled*, there was a *Cham*, Philistins shall be left in the land to *try* and to exercise the *Israelites*: or suppose thou escape all these, yet either *losse* of health, or *losse* of friends, or *want*, or some *meanes* or other shall be appointed to *polish* thee if thou belong to *heauen*. The *Martyrs* and *Saints* of God who now carry *Triumphant* Palmes they haue bin thus *afflicted*, and heereby their *glorious*, lustre like vnto the *sunne*, gaue *greatest* light in the *lowest* places, and in their *patient* content & contempt of *affliction*, they gaue *grace*, to the greatest miseries *Tyranny* could *deuise*, God distilling into their *soules*, the apparant supply of his *grace*, in the middest of their *presures* to encourage and *enable* them in their *perseuerance*. O yee then that with those *minsing* dames in *Ierusalem*; are loath that the soles of your *feete* should tread vpon the *face* of the *earth*, yee may bee *hurried* betweene *heauen* and *earth*, but neuer will bee *carried* as *Elias*, vnlesse in a *fierie* Chariot. Ye that set more by *Agar* then *Sara*, more esteeme your *bodies* then your *soules*, *fear* and *tremble* if no *affliction* hath euer visited you; you know whose *words* they be, for remember *thou* in thy life time receiuedst all thy good things, and likewise *Lazarus* euil things, now he is *comforted*, and thou art *tormented*: it is a time if euer to lay the *axe* to the root of the *tree*, especially of those *trees* that beare nothing but *leaves*, and liuelesse *braunches*,
you

Esay 3.

Luk. 16. 25

you know what a stroke is giuen to the fairest Cedar of the Forrest, our *figge tree* is blasted eue before it was its time to beare *fruit*, the *greene tree*, the glory of the *trees* is striken, & were it not I should breake the peace of my *meditations* of comfort, I should drawe *Paules* sword, and make vse of *Ieremies* hammer to lay home *some stroakes* to your consciences in this point. But I proceede.

If the Saints of God and their *afflictions* will not inuite you, I say not to *endure*, but to *welcome* sorrow, yet let the braue *resolutions* of heathens, as gallant as the *most*, nay more glorious the *best of you*, amase you: they bare their *troubles* with *undaunted*, comfortable *honourable* minds, so that neither force of *fire* in *Scenola*, violence of *poverty* in *Fabricius*, perplexities of *bannishment* in *Rutilius*, Torments in *Regulus*, poyson in *Socrates*, *ingratitude* in *Scipio*, *Persecutio* in *Cesar*, or death in *Cato* could euer eclipse their *valor* or *honour*. How few such noble *martiall* spirits breath among vs!

Gaeuar, in Ep.

How many of those that doe *line*, bee truely *humbled* among vs! Alas, none euer shall bee truely *comforted*, but those truely *humbled*. Thinke yee any to bee truely *comforted*, whom nothing did euer *amaze*? I think they that are in opinion *obstinate*, in good purposes *inconstant*, resolute in euill *action*, in humility *false*, in charity *fained*, in desires *violent*, in mischeefes *virulent*, in hate *implacable*, to be truely *comforted*? They that are so rash in *censuring*, *peremptory*, in hearing, hard *hearted* in obeying, hypocriticall in *possessing* the word of God, thinke they to be truely *comforted*?

They

They whose *sinnes* are so many, whose *prayers* so few, their *oaths* so frequent, their *almes* so few, that serue *themselves* by the *Ephah*, and scarcely serue God by the *Gomer*, thinke they to be truly comforted? I assure my *selfe*, that *all yea* of this *expiring family* haue better learned Christ Iesus, my *knowledge* of many, *hope* of others, *charity* to all makes me beleue it. And therefore I hope yee shall be truly Comforted, euen according as yee haue beene afflicted, in as full measure as yee haue beene humbled. Yet I know in this last close, you can be scarcely perswaded of this (according) my owne soule silently tels mee, it is beyond expectation, that wee should so recover our losses as that according to our sorrowes we should receaue Comforts. For if the Romans called the heire apparant *Princeps Iuuentutis*, Prince of the youth, and Prince Edgar the last heire male of that blood royall was long after called Englands dearling, and when Prince Arthur died, the Poets then complained that *Arcturus* was vanished in the beaueus, what can wee say of him, that would haue beene subiect for all pens, and object for all eies, as if the worthines of all the eight created Princes of walles of the English blood, and of the eight Henries his Highnesse Royall Auncestors had met in him as in the Confluence. I will say of him as *S. Paule* to the Hebrewes spake of those with whome our Master is now in Company, Prince HENRY was hee of whome the world was not worthy. Yet beloued let me still say as my Text, God may Comfort vs euen according to the greatnes of our losse, his power is not weakened, his arme is not shortened:

It

Camden.Brit.

164.

1.Ed. 1. sonn.

to Hen. 3.

2. Edw. blacke
Prince sonn.

to Ed. 2 3 R. of

Burdeaus son

to Ed. blacke

Prince. 4. Hen.

sonne of Hen. 4

5. Ed. son H. 6

6. Ed son K.

Hen 4. 7. Ed.

son K. Ricard.

8. Arthur sonne

to Hen. 8.

No more crea

ted but these.

Ed. 6. not in ge

sted by Paten:

nor created.

It was a *blasphemous* speech in the *Gouernour* in the daies of *Elisba* that doubted whether there might after that *great dearth* bee so *great plenty*, though, saith he, *God* would make *windowes* in heauen. He is able to *doe*, whatsoeuer in faith wee are able to *beleene*. Wee haue yet the *sunne*, and *moone*, and *starres* of a *Royal* firmament; and though we haue lost the *morning starre*, yet we haue *Charles-waine* in our *Horizon*; we haue a *Prince*, if *starres* be of any truth, like to be of *long life*, & *great learning*, most hopefull for his *time*, most fruitfull for his *hopes*: we hope that *God* hath said to our *Iacob*, as *Iacob* said of his *Judah*, *sceptrum non auferetur à Iuda*, so the *scepter* shal not be taken from our *Iacob* till *Shiloah* come againe into the *world*. Let this *comfort* serue vs, so long as wee are *Gods*, seruants, so long hee will be our *Lord*. Send out *comfort* in ambush against all *feares*, al *enemies*, and when she *returneth* with *conquest*, say to thy soule as *Debora* did to hers, thou hast marched valiantly *O my soule*. Thinke not that our Master is dead — *Musa vetat mcri*: say as *Christ* said to *Lazarus*, He is not dead but sleepeth. In a word after all these *Clouds* be past, the *sunshine* will *appeare*, or wee shall *appeare* before *God* our *selms*: sure I am this *Text* will be *uncontrouled* for euer, *Heauen* and *earth* shall passe, burne not of this *word* shall passe; *After the Lord* hath afflicted vs, he will *comfort* vs. Let vs therefore with the *Apostles* who staid at *Ierusalem* expecting the *Comforter*, continue in holy *denotions*, hearing, praying, fasting, falling downe before his *presence* for he is holy: And thou *O Lord*, that see'st all hearts, vn-

2.King.7.3.

Gen.

Iudg. 5.

Ioh. 11.3.

Act. 1.

to thee let our crie come, and let comfort descend vnto vs,
in this house of mourning and valley of teares. Now like
poore distressed sinners wee beseech thee then with thy
Saints and Angels we shall glorifie thee: Lord
grant this for thy promise, for thy mercy,
for thy Zion, for thy
sonnes sake
CHRIST IESVS.
Amen.





2. SAM. 12. 23.

Now he is dead wherefore should I fast, can I bring him againe, I shall goe to him, but he shall not returne to me.



He story sheweth you DAVID the King in a sorrowful case, weeping, mourning, crying for his *sonne*, lying all day and night on the earth; Hee wept and wept, and would not bee comforted. S. Bernard mentioneth, *Hebdomadam dolorum*, a week of sorrowes: David had no lesse, the child died the *seauenth* day, and the seauenth day David arose from his low and lamentable lodging; his meditation could be no otherwise then this, O who shall deliuer his soule from death? His cause of mourning was *non propter vitam, sed propter animam, non propter filium, sed propter adulterium*, not so much for the life, as for the soule of his childe, not so much for his *sonne*, as for that sinne by which his mother conceiued him. The childe was *messis in herba*, life was *spes in messe*, but the soule of the childe was *gloria messis*, the ioy and glory of the *haruest*, this is the cause that DAVID mournes bitterly.

Bern. in Passione Dom.

2. Sam. 12. 18

Chrys.

There is a strange *sentence* in the former *verses*, *Non morieris*, thou shalt not die, *Dauids* sinne is acquitted, *sed morietur filius*, but thy *childe* shall dy, the innocent *babe* is punished. I need not to vncouer the nakednes of this *Father* further then *scripture* takes away the *vaile* from him: he committed *adultery*, heauen sees it, 2. Sam. 12. 13. God sends *Nathan*, *Nathan* wounds *Danid* through the sides of one of his owne *subiects*, *Danid* sentenceth himselfe in another thus, He that hath done this shall die and paie fourefold. At hoc iustum est, & iniustum iudicium; This iudgement is both iust & vniust. The trespass is but a *lambe*, to pay fourefold is *satisfaction* enough for a *lambe*: if it be the life of a *man*, to dy for it is the satisfaction required, enough for a *mans* life, but suppose it what it may bee to die and pay, pay and pay fourefold is *iniustice*, it is too much. Therefore God tooke one part of *Dauids* sentence against himselfe; though *Non morieris* stood as God had *promised*, yet *Dauid* shal pay fourefold as himselfe had sentenced, 1. He paid the life of *Amnon* his sonne, by the sword of *Absalon*, here is one satisfaction, 2. he paid the life of *Absalon*, hanging in the Oke, by the sword of *Ioab*, the 2. satisfaction. 3. the life of *Adoniah* by the sword of *Iehoiada*, the 3. satisfaction; and fourthly the life of a childe here by the sword of God, the fourth satisfaction. For the life of one *Prins*, no lesse then foure of his owne *children* must die the death. The first of this Tragical *Chorus* is this childe; sentenced in the 14. verse; in the 15. ye find him sicke, poore *infant*, silly *innocent*, after his *panting* and *strining* for breath he is *deceased*, in the 18. verse while hee

2. Sam. 12. 13

2. Sam. 11. 4

2. Sam. 28

2. Sam. 18. 9

1. King. 2. 25

Vers. 14

Vers. 15

Vers. 18.

he was sicke, *David* did sorrow, wept, and fasted, & prayed, and lay on the ground; but being dead, *rifeth*, *apparelleth*, *washeth*, *worshippeh*, *eateth*: hereupo his seruants expostulate; *What thing is this that thou dost, thou didst fast and weepe for the childe, while it was alieue, but when the childe was dead, thou dost rise and eate?* *David* answereth, and the best part of his answer is this my Text, *Being dead, why should I now fast? Can I bring him againe any more; I shall goe to him, but he shall not returne to me.* These two be points very remarkeable, that vshe the meditations of my Text; the first the punishment of the *childe*: for the father *David* commits adultery, the *childe* dies for it, as after, *David* numbers the people, the people die for it.

Verf. 21

2.Sam. 24. 24

Secondly, when the child is sick, *DAVID* sorroweth, the *childe* being dead he *rifeth*, and *eateth*. Hee will be no longer in paine then the *childe* is in perill. *Benoni* is the sonne of sorrow at his birth, this shal be no longer the subiect of sorrow then his death: He is dead, no hope, no helpe, no recouery, it is impossible:

Renocare gradum, superasq; euadere ad auras;
David cannot infuse life into him, the *childe* is dead, he is gone, all the world cannot reuiue him, *David* must follow, the *childe* must not returne. Thus the words were occasioned, thus opened, thus they fall in sunder and impart them themselues vnto vs.

1. *David*s patient consideration in forbearing further sorrow. *Being dead why should I now fast?* 2. His wife resolution implying the impossibilitie of reuiuing him. *Can I bring him againe?* Thirdly his conside-

Denise Textus

rate acknowledgement of the inevitable stroke of death, *I shall goe to him, he shall not returne to me.* I confesse there be many disproportions betweene this *storie* and our *state*, our misery is without all *parallell*, *scripture* doth not yeeld a fitting *example*, no king of *Israel* or *Juda* had such a *losse*, I had almost said nor such a *sonne*. I am therefore constrained to choose not as I would but as I may, though not so plentifully fitting the *subject*, yet sorrowfully fitting with our *sable* thoughts: In these therefore I craue *patient* attention, the rather because the 1. part offering it selfe to vs, is *Dauids patient consideration in forbearing more mourning.*

Some haue obserued that it was a *custome* in *Dauid* to fast and pray, and mourne, for the sicknesse of his friend, his *owne words* giue warrant, *Psal. 35. 13.* when they were sicke, *I cloathed my selfe with sackcloath, and humbled my soule with fasting.* And these both were v-
sed either in *sorrow*, or *repentance*; in sorrowe, so the Orator testifieth, sackcloath and fasting be *maeroris insignia*, the ensignes of sorrow; in repentance, so *S. Hierome* witnesseth, they were *Penitentiae arma*, the weapons of *Repentance*. In this place by fasting, *Dauid* means all the *Circumstances* of mourning. To mourne and weepe is common and commendable in *sicknesse*, or *death* of friends; *profit* there may bee in it, but you will think there is small *pleasure*, yet saith the Poet, *Est quedam flere voluptas*, There is a pleasure in this paine of weeping, to disburden the soule, to open the *fluces*, to discharge, *conchas in canales*, the Cesterns into conduit

1. Part.
Lor. in Ps.
Psal. 35. 13.

Tully.

Aret.
Flac. Illyr.

Bern.

duit pipes, to ecclipse the light of our *eyes* with teares, because those *eyes* shall neuer behold those deere *deceased* friendes till wee our selues passe into the *Chambers* of death. This is *naturall* and *common*, yet I may say *Christian*. But to fast in these occasions is not so *common* as *commendable*, and *profitable*, for indeed in true sorrow there should bee a *neglect* of all the offices of the body, a *sequestration* of all contentment, a forgetting and forsaking of *ordinary* food, a shutting vp and imprisoning of the *body* from all pleasures of *life*, thereby to pull downe the *height* and *strength* and *pride* of the soule, that the *soule* heare not, thinke not, mind not mirth, that the *body* see not, touch not, tast not meate, such should bee our sorrowes when we see *Corporall* punishments for spirituall *indgements*. Such was *Dauids* diet, it was a real, hearty sorrow, not countenanced with a *heauy* looke, or with a solemne *sigh* blowne from the lips and lungs, but it was a *weeping*, *watching*, *fasting* sorrow.

I hate excursions, but seeing I meet in the words of my *Text* with so great a *stranger* as fasting, giue me leaue to *salute* it. It was the first precept that euer was giuen, it is as ancient as *Paradise*, *ieiunij canitijs uel*, *perscrutare ieiunium primo homini coeui*. The forbidding of that tree, was the first rule of *abstinence*. The antiquity, necessity, perpetuity of it enforce it, *Nature*, law, Gospel *enioine* it, *Diuinity* commands it, *Phy sicke* commands it, law *prescribes* it, it is the life of the *Saints*, and the food of the *soule*, in the court of heauen there is no other *diet*, and in the Church on earth the children

Epis. Lond. in
Jon.

Psal. 42. 4.

Obs. 1.

Lud.

Psal. 32. 10.

Psal. 103.

Psal. 145.

dren of the *bridechamber* must be acquainted with it, as *Dauid* was, whose *fasting daies* I could easily cōsecture, if I should looke but into the *Callender* of the *Psalmes*: but my *Text* telleth me, at this time hee did *eate* and *drinke* and therefore here hee seemeth to be, as in the *Psalm* hee speaketh, as amonge those that keepe *holly-day*. His fasting endeth the *seuenish day*, and hee *questioneth*, *why should I now fast?* which words do bring forth this obseruation, *That as there is a time to sorrow, so also a time to leaue off the act of sorrowing.* His example proueth this *Nemo in lachrymis, nemo in Caticis*, no mā was more frequented in songs or sorrowes then *Dauid*, his meate were his *Teares*, he mingled his drinke with *Teares*, washt his *bed* and watered his *couch* with his *teares*: you would scarce beleue, that he euer enioied *good day*, that euer the *sunne* shined on him, he is so full of *anguisb* and care, and feare, sometimes *hiding*, some times *flying*, still almost *lamenting*. Yet how frequent be his ioyfull acclamations in the *Psalmes*, *Reioyce in the Lord; Be glad o yee righteous; Be ioyfull all yee that are true of heart; Praise the Lord O my soule, & al that is within me praise his holy name; praise the Lord, O my soule and forget not all his benefits:* how sweetly doth he exalt his exultation of ioyfull praise, *I wil praise the Lord my God, I will praise his name for euer and euer, every day will I praise the Lord, and praise his name for euer and euer: and againe, praise the Lord O my soule, while I liue will I praise the Lord I will sing praises to my God, while I haue any breathing.* Looke vpon this good *King* at other times you would scarcely thinke that euer he could haue had

ioy to cast his eies vp to heauen, you may find him on a couch, nay more on the cold earth, crying out, I am at the point to die, from my youth up thy Terrors haue I suffered with a troubled soule. Yet after all this, you shal find him reioicing, triumphing, singing, harping, dancing, making melody vnto God, and calling for his consort Trumpets, Timbrels, Psalteries, Harpes, Organs, Cymbals, Pipe and string, low and lowd instrument, nay heauen and earth must beare a part, nay euery thing that hath breath must praise the LORD. Here be the passages through fire and water; here hee is brought from the wildernesse into a meashy place. Here be his fits good & bad daies, croakes and comforts, iotes and sorrowes.

Psa.

Psa. 150. 3. 4.
1. 6.

Dolor & voluptas inuicē cedunt. — *Brenior voluptas.* his griefe and pleasure came successively, but his comforts were not extended to the same measure, that his sorrowes, yet as the cause gaue occasion, so hee euer altered his note.

Seneca.

Yet is it a wonder to obserue how vpon the same passion Gods best seruants haue been diuersly affected, the same persons, & the same passions, and yet so strangely altered, and their passages in and vpon the very same causes so diametrically opposed, as if they were not the same men. In some miseries how sweetly haue they carried themselues, in others how boisterously; Shilou neuer ran so quietly as they haue in some, in others Torrents neuer so raged. Look vpon Job in his 1. chapter, he is Patience mirror, neuer did or could man behaue himselfe better in such a bitter storme. His Oxen taken away by the Sabeans, Camels by the Chaldeans, fire

Iob. 1.
Pineda in Job.

Psa. 3.

Iob. 13.

Iob. 3.

1. Sam. 14.

2. Sam. 16.

deuoures his sheep, his seruants slain, his children killed, yet beeing so neere touched, he opens not his mouth against heauen, but as if with the *Psalmist* he had laid downe to sleepe and taken his rest hee makes no other exclamation, or lamentation, but this, *Dominus dedit*, the Lord hath giuen and the Lord hath taken away, blessed bee the name of the Lord. You may wonder to see the *same man*, so contrarily affected *after-wardes*, Challenging God to his face, *I will dispute with the Almighty, I will fill my selfe with arguments, what is it that God can answer me?* Cursing his birth, let the day perish wherein I was borne, *let that day be darkenes, let not God regard it, let darkenes and the shadowe of death staine it, let the Clouds remaine upon it, let it be a fearefull bitter day, let it not be ioined with the daies of the yeare, desolate for euer be that night, let the stars of the twilight be dim, let it looke for light but see none, let it neuer see the dawning of the day.* What tragical & bloody heauy *curfed clamors* be these! Nay looke vpō our owne *Prophet*, how did grace attend him in all the *ambushments* betweene *Saul* and him! *Saul* was his *enemy*, hee hath now his *opportunity*, the place, the *prinary*, the *obscuritie* of the *Cave* might incite him to kill his enemy, but he bowes downe and cries, *O my Lord the King*, I wil not lay hand on my *Maister*, he is the *Lords annointed*, the Lord keep me from *doing this* vnto my *Maister*: how sweetly, how *gratioufly*, how *wisely*, doth hee cary him-himselfe in the time that *Shemei* curst him, and cast stones at him! hee endures him, and rebukes them that reprove him, *The Lord hath bidden him curse, suffer him, the Lord hath bid-*
den

den him, who shall forbid him? But look vpon him in the storie of *Nabal*, you would thinke him another *Saul*, *Nabal* only denies him a request, he sweares and frets, and girds to his sword, takes 6. hundred men with him, vovves to kil *Nabal*, nor onely so but whatsoeuer is *Nabals*, yea and before the dawning of the day he wil not leane a man, no not a creature of *Nabals* aline. *Nabal* only denied him, *Shemei* cursed him, *Nabal* was but a foole, *Shemei* a dog, as the Text tearmeth him, yet he is much more violent against *Nabal* then against *Shemei*. Look vpon him in this particular, *Iob* was not more patient then he is here, while the poore innocent infant is sicke panting, and fainting, and struiing for life, he weepeth, the child died, he riseth, and apparelleth, washeth, worshippeth, eateth, goeth into *Barsheba*, answereth all the world, that should ask him, his resolution is, calmely & religiously this, being dead, why should I fast? Nothing could saour more of Religion, wisdom, patience, and a holy spirit: what a sweet behaniour and heauenly temper is here, Patterne him with Patriarch, or Prophet, or Apostle, or Angel, None could go further then he did. But look vpon him in his obsequies for his *Absolon*, he was oppressed, surcharged, distracted, he continueth his note as if with the *Philamele* hee would neuer giue ouer. O *Absolon*, *Absolon* my sonne, my sonne, *Absolon* my sonne! No content but *Absolon*, his daintie prestie *Absolon*, his darling, fondling *Absolon*, *Absolon* the Idol of his affection, as if *Absolon* had been the beantie of his name, and the glory of his Nation, as if *Absolon* had been the best of his seed, and the cheefest of his sonnes, *Absolon*, so

1. Sam. 25

1. Sam. 25. 25
2. Sam. 16. 7

Ouid. Met.

2. Sam. 18

2.Sam.18. 31

Gen.45.3

Ludoiph.

faire and ruddy, as that none in all *Israell* was so commended for *beauty*, from the sole of his foote to the crowne of his *head*, no blemish in *Absolon*; O entreate the young man *Absolon* well, and if *Absolon* die, *Dauid* will not liue, he wil dissolue into teares, *O my sonne Absolon, my sonne, my sonne Absolon, would God I had died for thee, O Absolon, my sonne, my sonne*. Obserue the circumstances; 1. the *King* was moued, exceedingly moued, great alteration in his *affection*, there was an *earthquake* in his soule, his *passions* were as *flames*, his eies as *floods*. 2. He auoids the roome; *Ioseph* weeps and puts all out of the roome but remains there himselfe; *DAVID* puts all out, and goeth himselfe out, putteth euen himselfe out of himselfe. 3. He cannot containe, breaks forth on the staires, his sorrow must haue a *vent*, it is a precipitat *torrent*, with *Oceans* in his eies, and a *tongue* fired at the altar of his heart. 4. He calleth (the traitor) *Absolon*, his sonne. Happy had it beene that *Absolons* birth had beene his *buriall*, the sunne in the *firmament* neuer beheld such a *disobedient* sonne on earth, yet his *burden* is my sonne, my sonne. *Dauid* remembers not how *Absolon* had slaine his brother, enuigled the subjects, betrayed the Crowne, aspired to the kingdome, entered *Ierusalem* with *violence*, abused his *Concubines* vpon the top of the house in the sight of *heauen*, none of these be remembered; *Dauid* will not liue, if *Absolon* bee dead. He considereth not, that *Absolons* beauty was but affections *fancy* and naures *frailty*, a blister might blast it, or a *fencer* blemish it, but age would surely *parch* and *perish* and *wither* it: he considereth not, that

Ab.

Abolon was neither *unigenitus*, nor nor *primogenitus* neither the first begotten, nor the onely begotten son of his father, that he so bewaileth him. *Abraham pater credentium* the father of the beleeuing could not haue deplored his sonne *Isaac* had he been offered, Nor *Adam, pater uiuentium* the father of all things liuing could haue more wept ouer his slaine *Abel*, then *DAVID* ouer *Abolon*. What great alteration is in the carriage of this passion, in the death of one son, from this calme contentation this holy patient resolution in the death of this other, *Being dead, why should I now fast?*

Hence then we may *learne*, that seeing the best of *Gods children* haue bin so *various* in their passions, and so *subiect* to infirmity in some others of them, vvee ought to craue the assistant power of *Gods spirit* in all *sorrowes*, so to season and sweeten them, and to direct them to right *ends*, that wee looke not only vpon the power of God, herein as to forget his *fauour*, wee so much consider not the *greatnes* of the *affliction*, as the *goodnesse* of his *affection*, that hath laid it on vs for our *good*: and therefore so to cast *anchor* in all *stormes* of our life, as that this *Passion* of sorrow (as *Peter Martyr* compareth it) may direct our *sailes* as a *prosperous winde* to the *hauen*, and not rend our *souls* and sink our *ships*, that the *masts* of our *faith* be shaken, and the *anchors* of our hopes broken, that we shew our selues *wise men*, not *madmen*, not *distracting* our spirits, not *distrusting* our God, but with *Dauid* here temper our *soules*, or rather tune them to that song of his; *I will lift up mine eyes*

Ausz.

Vse.

Pet. Martyr.
Common places

Psal. 121. 1

vnto the hils from whence cometh my helpe; Helpe shall come from the Lord which hath made heauen and earth.

Externum signum
num siccus &
ieiunium Hier.

Hence also we may learne, to stay our carnall, and to encrease our spirituall sorrow, bodily labour auayleth not, bodily sorrow profiteth not. *Fasting* spoken of in the *Text* of it selfe is but an outward ceremony, true *abstinence* consisteth in holinesse of life: mistake me not as if I derogated from fasting, that venerable daughter of *repentance*, one of the best mothers in Israel. I would we might imitate either *Patriarchs* or *Prophets* herein, or euen at this time the *French* and *Dutch* Churches in this citty, who in consideration of Gods iudgement vpon vs lament with fasting and praying as may be seene in their congregations weekly. But I say fasting is but the outward countenance, it is the inward motions that God is pleased with. And in them none more acceptable vnto him, then an humble obedience to his will, when his hand hath giuen the stroke, and the Lord hath done what pleased him, a sweet and comfortable carriage of our afflictions wil be pleasing vnto him, and a blessing to vs.

Ion. 2.

Homer.

Gen.

Priamus in *Homer* bewailing his sonne *Hector*, fasteth, and mourneth after his death, *David* doth this before his sonnes death: when it is past, he riseth, washeth eateth, worshippingeth & doth comfort himself. How did the *Patriarch Jacob* carry al those pressures laid vpon him with a holy calme disposition, yee neuer finde him tempestuous, & yet who euer endured so successiue storms? In all the daies of his pilgrimage scarce any faire weather, he is rent from his fathers family, flyeth for the feare

feare of his brother; he his cheated by his *vnckle*, his place vile and *seruile*, in the day the *drought* consumed him, in the night the *frost*; the sleepe *departs* from his *cies*, serues for *Rabel* *seauen* years, & a bleere eied *Leah* is giuen him, serues *seauen* more for *Rabel* and shee is *barrē*, at length a childe shee shal haue, but the childes life is the mothers *death*; when his children *increase*, his sorrows *increase*, not *Beniamin* alone, but almost eue-ry one of them is *Benoni*, the sonne of *sorrow*, Incestu-ous *Reuben*, Adulterous *Iuda*, *Lewi* that is to be conse- crated to God in his Church, is bloody, *Er* and *Onan* *strook* dead before him, *Ioseph* *lost*, *Simcon* *imprisoned*, *Bē- iamin* *indangered*, his onely daughter young *Dinah*, his dearling, *rauisht* by an alien from *Israel*. Yet you ne- uer finde in al these perils among his owne, that he *stagge- resth*. These *meditations* be best fitting, the pra^ctise and *imitation* of these examples will be *fruitfull*. And as the Apostle speaketh giue no place to *wrath*, so say I, giue not place to *sorrow*, especially to worldly *sorrow*, for *Godly sorrow* *worketh* *repentance* to *saluation*, not to be *re- pented of*, but the *sorrow of the world* *worketh* *death*, & yet cannot redeeme from *death*, as it followeth in *Dauids* words, *Can I bring him againe*? His wise resolution im- plying the impossibility of his reuiuing him.

The first speech was drawne *ab inuili*, there is no profit, no hope, no helpe, no means by *fasting* to reco- uer him, *being dead why shoul I fast*? this second is *ab im- possibili* from the *improbability* and *impossibility* of re- calling him, *Can I bring him againe*? *Dauid* was not ig- norant of the *reduction*, *restitution*, *resurrection* of the body

Gen. 31. 40.

2. Cor. 7. 10.

2. Part.

Abulenſ.

Iob. 11.

A^ct. 17. 3.A^ct. 17. 32.A^ct. 23. 6.A^ct. 26. 23.

1. Cor. 15.

C. proneth his
resurre^{ct}ion b.
the 5 senses.

body: there bee no lesse then 13. places that may bee collected out of the Psalms to this purpose, *Thou shalt not leaue my soule in hell, nor suffer thy holy one to see corruption; Thou O Lord, shalt raise me up at the last, I shall see the Lord in the land of the liuing, &c.* These & other frequent places bee commonly noted to this purpose. The *Resurrection* as it is most certaine, so also most comfortable; Iob had nothing to sweeten his *dung-hill* but the hope of the resurrection, and Paul had no other doctrine to preach to the deuout Greekes at *Theſſalonica*, to the *Stoickes* at *Athens*, to the *Phariſies* at *Ierusalem*, to *Festus* the Gouvernour at *Cesarea*, nay almost in euery place he *preacheth* the resurrection of the dead; and our blessed *Sauour* of all other mysteries of our redemption, maketh none more plaine then this point, and though it seeme a doctrine so far beyond all sense, yet he hath so sensibly proued it to all the senses by his owne rising, that all the world may with *S. Paul* confesse, *Christ is risen frō the dead, and become the first fruits of them that sleepe*. Christ is risen and we shall rise, and this is the manner how. Hee manifested him-selfe by sight, when he shewed his wounds, by hearing, in his salutation, *Peace be unto you*, by tasting, he did eate of the broiled fish with them, by touching, *Thomas*, put his fingers into the print of the nailes, by smelling, for he breathed vpon the. Here be the senses: *They that haue seene this haue beleeued, and blessed, saith Christ, are they that haue not seene, and yet beleeued*. But because our *Sauour* foresaw that vpon his resurrection the ground of this point would for euer be settled, He as *Luke* speaketh shew^{ed}

ed

ed himselfe to be alive by many infallible arguments, by necessary, true, euident proofes, such as the Philosopher calleth *συμφετα ἀναγκαία καὶ ἀδιαφάνητα*. Hee left no circumstance of time, place, persons vnmanifested, that this might bee beleueed he app. areth after his resurrection, early in the morning & late at night in both the times of the day, to the disciples abroad and gathered together in the house, in both the places, to the souldiers & Apostles both conditions of men, to the Iewes & Gentiles both religions of men, to men & women both the sexes, to the liuing in the world, to the dead in the graue, both states, to Angels, deuels, friends, foes, disciples, strangers, all shal beare witnesse that Christ did rise from the dead and is become the first fruits of them that sleepe. And he only can by his power, wherby he subdueth all things to himselfe, raise vs againe from the dead, no other power, or meanes but his: & therefore euery man may say with David here, *Can I bring him againe?* which in some copies is read thus, *I cannot bring him againe*, and minisheth this obseruation. That though it be not in the power of man, to raise any from the dead, yet there is a power, whereby all shal be raysted, and reuiued. Our Prophet proueth it before Christ came, *It is thou O Lord that shalt raise me up at the last*. His power shal change our vile bodies to be made like his glorious body, our weake, diseased, naked, mortal, sickly, earthly, momentary bodies shall bee like his glorious body. Iewes did know this, Gentiles did confesse this The Iewes before Christs coming had knowledge and made faith of this point, how soeuer S. Chrysostome maketh doubt whether or no

Act 1.
Aristot in Rho.
6, 2.

2. Obs.

Chrys. Hom 1.
de Lazaro.

F

this

Aug.

Esa. 26. 19.

Ezek. 37. 10.

Dan. 12. 2.

Hos. 13. 13.

Hier. in Ep. 61
& 101.

Iob. 9. 13.

Lor. in Act. 24.

this *mystery* were reuealed in the old Testament. Indeed it was not so generally or so manifestly deliuered till Christ came who was to be *Oriens ex imo*, as *Oriens ex alto*, the day sprong from an high, & the truth budding out of the earth sprong from below. But knowne it was & taught it was; *Esayes* testimony is this, *The dead men shal line, with my body they shal rise, awake and sing ye that dwell in the dust.* *Ezekiel* proueth it by the Embleme of the drie bones vnited together. *Daniel* thus, *They that sleepe in the dust shal arise,* *Hosea* pronounceth this in the person of God, *I wil redeeme them from the power of the graue.* And *Iob* as *S Hierom* collecteth hath most absolute prooffe for this, *I know that my redeemer lineth, and when wormes haue consumed this body, I shall see God in my flesh, yea I my selfe shal behold him, & mine eies shal see him,* as if *Iob* had been the prophet of the resurrection, or the trumpet sounding to iudgement, or the starre to lead to this mystery of *Christian*-beleefe. And *Gentilisme* was not without some notions of this *restauracion* & *reparation* of bodies; and they among them that beleued this were esteemed as worthy men, & fauourers of the good of the common-wealth. So that it beeing plaine that *Iewes* and *Gentles* before Christ knew & professed it, it is manifest that among the *Iewes*, the sweet singer of *Israel* *Dauid* a man after Gods owne heart, the Type of Christ, the Pen-man of the holy Ghost, was not ignorant of the resurrection, as not only in the *Psalmes*, especially in the 15. it is plaine, and by implication out of these wordes, Can I bring him againe? inforcing thus much; Brought againe from death he may be, but in my power

power it is not. Before I *land* this poynt, I must not omit one place for prooffe of the resurrection, knowne euen to the *Israellits* in their yonger daies in *Ex.* It is the *only* place of al *Scripture* that our *Sauour* maketh shew of to conuince the *Sadduces*, *God is the God of Abraham, God of Isaack, the God of Iacob, but God is not the God of the dead but of the liuing.* Therefore these holy *Patriarchs*, they are not dead, but in respect of the *resurrection*, they *sleepe in peace*, and to vse the *phrase* of *Danid*, they *laid them down in peace, and haue taken their rest, but the Lord shall raise them up at the last.* But this one *Question* beeing resolued will make way to some fruitfull vse of that already spoken, why could not *Danid* bring again the soule of his *sonne*? *Elias* besides his many *miracles* in this kind could doe so much, and *Elisha* did more then *Elias*, for the spirit of *Elias* was doubled vppon *Elisha*, that as he receaued a *mantle* from *Elias* at the first time he saw him, and another *mantle* fell from *Elias*, at the last time that *Elisha* beheld him, when he was caught into heauē: So also a *double spirit*, as appeared by his *wonders*, was bestowed vppon *Elisha*. For *Elias* caused that the oyle in the *widdowes owne vessell* wasted not; But *Elisha* caused the *pot of oyle* of another woman to encreate to the *filling of many vessels.* *Elias* reuiued the *dying sonne* of the woman of *Sarepta*, *Elisha* by prayer did obtaine a *child* to the *barren Shunamite*, and obtaine *life* to this *child* being dead. *Elias* in a great *famine* obtained *raine*, but *Elisha* in another *famine*, obtained incredible *plenty* without *raine*, incredible *victory* without *blood-shed*, *Elias* raised but one from

Exod. 3. 6.

Math. 22. 32.

Psal. 3.

1. King. 19. 9

1. King. 2. 13.

1. King. 4. 6.

1. King. 17. 17

1. King. 4. 38

1. King. 18. 41

1. King. 17.

2. King 13. 20

Ludolph.

Bernard.

Aust.

Tertul.

1. Cor. 3.

Math.

Phil. 3.

vse.

death in his life, but *Elisba* beeing dead, his bones in his graue raised the dead. Could *Elias* & *Elisba* do so much, and cannot *Dauid* doe it, No. *Non est Dauidi donum hoc concessum*, this gift was not granted to him, *Dauid* may kill the beare, the lyon, *Goliath*, *Dauid* may overcome the *Philistins*, the *Ammonites*, but cannot deliver a soule from death, cannot bring back a soule to life. *Dauid* by prayer may bring back his soule from sorrow, *Hezechias* by prayer raise himselfe from sicknes, *Elias* and *Eliseus* by prayer raise from death, but alteros non se ipsos, others not themselves, as *Bernard* noteth, Only *Christ* by his power did raise himselfe and others *Pradixit & reuixit*, as *Austin* noteth, he foretold it and by rising he performed it: *Mori dignatus ex voluntate, sed resurrexit ex potestate*, He dyed by his owne will, & was raised by his owne power, a gift neuer giuen to any of the sonnes of men. *S. Pauls* speech to the *Corinthians*, may serue to this purpose, *secundum gratiam mihi concessam*, according to the grace giuen to him, euery man may performe what *Gods spirit* doth enable him, he can go no farther, he can do no more. *Gods spirit* saith as *Gods sonne*, *sine me nil potestis facere*, without me ye can do nothing. To life wee may be reuiued, and when these our bodies shal be layd low in the wombe & toomb of the earth we shall be rayfed, but it can only be by that power which is able to subdne al things to himselfe.

And is it so? let vs then with acknowledgement of our owne weaknesse, reioyce in the power of our *God*, who shal raise our vile bodies, let vs so expresse the vertue & power

power of the first resurrection in this life, as that we may receiue the honor and ioy of the second resurrection, in the life to come. That diuine speech of Iohn in his reuelation should rap vs vp into heauen with Paul. *Blessed and holy is he that hath part in the first resurrection for on such the second death hath no power.* The Godly only dye once, but rise twice, they die only the death of the body but rise in soule and body: the wicked they dye twice & rise but once, they rise in body but dye the death of soule and body, a part they haue in the second death of the damned, but no part in the second resurrection of the iust, or if any part, such a part as Iudas had in the Sacrament, a sop that poisoned his soule, or such a part as Simeon and Leui had in their fathers legacy; *Partem habent non redemptionis, etiamsi resurrectionis*, a part not of redemption, though of resurrection. O then who will cause his eyes to bee the Pander for his lust, if with these eies he hope to behold God? who wil cause his body to be the curse of his soule, if he hope in his soule and body to attend God for euermore? When that al that haue beene kept fast and fettered in the chaines of death from all the ages of the world shall meet, their bodies cursing their soules: crying against them, that either the soule should please the body, that loathsome lump, or the body should be the snare and prison for the soule, either to abuse it or abase it to perdition by subiection.

What shall then bee the comfort of the godly? who shal rise to ioy, and immortality, and be restored to glory, I say to more glory, then the bounds of imagination can containe, that the Lord shall shew them the pathes

of

Reu. 20. 6.

Beaux in
Harm

Aquín.

Heb. 12. 1.

1. Cor. 1. 5

Pars 3.
Gen. 3.

of life, and in his light they shal see light, and shal be filled with the ioy of his countenance for evermore; That they shall rise to the resurrection of the iust, to the everlasting length of dayes, to the beholding of Gods glorious face, in which blessed vision *omnis sita est beatitudo*, al blessednesse consisteth, as the schooles determine; and al this ioy Christ hath purchased with his blood, and is gone to possesse in his body. wherefore beloved, to vse the exhortation of the Apostle to the Hebrewes, lay aside euery weight of sin, and the sin which hangeth on. & run with patience the race which is set before you. The holy Patriarches haue run it, and now be with Christ, whom they haue longer expected then yet e ioyed; the blessed Prophets haue run this race though through a sea of blood, the Apostles, Martyrs, Saints this race victoriously, haue run in the sunnes course with more light then the sunne vp. Vp shen and the Lord shal bee with you, pray, fast, watch, weep, endeavor, labour, and your labour wil not be in vaine in the Lord. You shal laye downe your bodics in grace and peace, and resume them againe in ioy and glory. You must goe this iourney, the decree of this Taxe is come out, it is as the lawe of the Medes and Persians not to bee reuoked, euery one of vs may say of our Master as Dauid of his sonne, I shall goe to him, he shal neuer returne to me, which leadeth me to my third and last part, the acknowledgement of the ineuitable stroake of death, I shal go to him he shall not returne to me.

In the third of Genesis, you may find mans Exodus. Thou shalt dye, it is the first Text of mortality in Scripture.

curial-Comments doe concur to the *exposition* of this.
 The cause of *Adams death* was the breach of *diet*: God
 forbad him fruit of one tree, this he hungreth for, and
tast it he will though it cost him his life, *S. Austin* bring-
 geth our first parents, thus disputing in a dialogue, con-
 cerning that fruit, if this fruit be good, why may I not
 eat of it? if it be not good why groweth it in Paradise?
Domine d'isti hortum, & negasti pomum, Lord haste
 thou giuen vs the garden, and denied vs the apple,
 therefore saith *Austin*, God hath giuen thee the be-
 nefit of *Paradise*, because thou maist know his fauour
 and mercy, and therefore hath he denied this one fruit
 to thee. because hee may find thy *obedience* and *duty*.
 This duty and obedience neglected by our *Grand-fire*,
 euer since Death the lodge of al mens liues commeth
 with insensible *degrees* vpon the children of men, no
 wisdom shal appease, no policy preuent, no *riches* cor-
 rect it. The impartiall hand of death is euer destroying,
 the insatiable throat of the *earth* euer deuouring; death
 the vsurper of *Kingdomes*, and the intruder into Coun-
 tries, breaketh the studies of the learnedst, interrupteth
 the enterprises of the wisest, eroppeth off the hopes
 of the fairest, in a calme a tempest ouertakes them and
 sinks them, delay may reprine them, but death wil serue
 the execution of that sentence vpon them. It is a *sta-*
tute, statutum est omnibus semel mori, It is appointed
 that all men must dye. *Dauid* knew this and therefore
 his words be, *I must go to him he shal not returne so me.*

It is the conceit of some *Thalmudists*, that if euer a-
 ny had escaped this fatal generall sentence, *Moyse* and
 Christ

Aug.

Miscel Thalm

Christ hath been freed. *Moses* saw God, spake with him, asked him, answered him, beheld him, & a kind of communication of some diuine lustre was imparted to him, his face did shine, neuer face to face did man behold God, as *Moses* did, yet *Moses* must dye, hee must ascend the Mount and there expire. The Oracle of *Israel*, Terror of *Egypt*, discoverer of *Canaan*, Prophet, Priest, Captaine, Guider, leader of his people must yeeld to death, though he liued to behold the God of life.

Though *Moses* died and yeelded to death, yet *Christ* might haue beene freed, hee was equall to the father touching his Godhead, and concerning his manhood his body was not begot in sinne, not conceived in sinne; yet the death of this sonne of God, if euer any one was so sealed and ratified, as farre as either the iustice of the father, or the engins of Tyranny of men could deuise, this *Virgin* sonne of the *Virgin* mother, *Lyon* of the tribe of *Iuda*, lambe of God gaue vp the Ghost.

Euery true *Hebrew* must celebrate this *Pasceouer*, euery man may say for his Master, Father, neighbour, brother, freind, child, as *Dauid* here, I must go to him, he shal neuer retorne to me. They cannot come from that ioy and glory they are in, a Cloud of witnesses giue testimony of the blessed state of their abode. No retorne, no comming backe, no passage from them as *Abraham* told *Dines* in the Parable, they bee in *refrigerio*, in that sweet refreshing saith *Austin*, they be in *gaudio*, in ioyfull rest saith *Ambrose*, they bee in *atrio Domini* saith *Chrysostome* in the Court of the Lordes house, they be in *manu Dei*, in the hand of God saith *Gregory*,

in

Auſt de Sanctis
Ambr.
Chryſ. Hom.
Greg.

in sinu Abrabæ, saith the Gospell, *ex yltis* saith *Paul* they be with *Christ*: Returne cannot bee, misery shall not be unto them. Whence I settle this obseruation, that every man shall haue his passe in death, but none his returne, till the day of iudgement. The Terme of death hath no *essoynes*, no *returnes*. All must celebrat this *Passouer*, all must *trusse* vp their loines, all must take up their staues in their hands, al must passe to their lower roomes, all must lay forth their *shrowds*, *napkins* to binde their heads, annointings for their bodies to the burial, I meane *preparation*, meditation for their death that their names rot not, but that their memories may remayne in the posterities that are to come. None shal returne til the earths great layle deliuey, *heauens* great summons to the sessiōs. A point that may be of much comfort, to ease and mitigate the gripings of the pangs and fangs, and awes of death, when our bodies lie vpō the altars of our beds for the sacrifice of our souls, when the Evening of our life is euen at the ende, and shutting vp, this is a sweet swelling savour to remember that al our holy friends, that we leaue behind vs, shal follow vs, all that are gone before shal meet with vs, none faile for following, none want for meeting, & therefore not to feare death to be so horrid, thinke thy sicknesse thy prison, thy pangs of death, thy last fits, thou art vpon recovery, thy pantings be but the *sem-briefes*, the notes of diuision of the harmony that they euer haue in *heauen*, the bells that call for thee, bee but to tole thee to the triumphant Church, thy friends that weep greene because they cannot goe with thee, *Diuels* that gape

Phil. 3.

2.05.

vp.

Villand.

chrys.

vpōn thee looke but for *legacies*, leaue one thy *pride*, another thy *lust*, another thy *ambition*, and so as sinne brought in *death*, let death driue out sin. Death is but a *ferrey*, a boat, a bridge to waft thee ouer into another place, or a groomme that *lights* a Taper into another *Room*; thy soule like a *Triston* lying in the water is presently to be *mounted* vpon the *waue*, Angels carry thee, and thou shalt (hauing thy *Nunc dimittis*,) passe into *Abrahams* bosom. Thus the Lord shall let his seruants depart in peace according to his word: and it will bee their comfort, that they haue run their *race*, & fought their fight, and finished their course, and receiue the glory of the better life.

Conclus.

And now beloued, for *conclusion*, giue mee leaue to repeat the words of my *Text*, and so end. Our *MASTER* is dead, wherefore should we now *fast*? Can we bring him *again*? we shall go to him, hee shall neuer returne to vs.

Sence.
Hectora semu

But doe I aske? wherefore should I now fast? wherefore should wee now mourne? shall I say there is no cause now of mourning for our *Master*? I dare not say so; for his death is like an *Eclipse*, the euent whereof appeareth many *yeeres* after, and the future *generations* shall lament his losse, and I feare out of the sides of their sorrow shall runne both *water* and *bloud*.

I confesse it is in vaine, to ad new *showers* to our late *streames* of *teares*: the *loss* was such, that if after all our *sighes* and *groanes*, we should herein weepe ont all the *humours* of our *bodies*, and *waist* out all the *marrow* of our *bones* all were but vanity and vexation of spirit.

Yet

Yet there is a *cause* to draw the *Cesternes* of our sorrow dry, and to make vs *vow*, not *superstitiously*, but *religiously*, an *euertlasting* lent of fasting and mourning, and *humbling* our selues before God; the reason is, *Cananeus non est occisus, nec factus tributarius*, and this brought such plagues vpon Israell. The *Cananite* is amongst vs, the blasphemous *Traiterous* Papist is neither *exiled*, nor *suppressed*, but hath more *countenance* and *maintenance* secretly, then *good men* openly, and more pleasure and content in *prisons*, then many holy men in their houses. This snake lyeth close in the *Citie*, this spider creepeth vp into the *Court*, and hath feeding in our Church, and housing in our *Vniuersities*. My thoughts bee not *bloody*, I shall heartily pray for them, though they be our *enemies*, though they reioice & triumph at our *present miseries*, & though they haue *euil will* at our *Sion*; yet my wishes & deuotions shall be rather for their *conuersion*, then *confusion*. But for our selues, let our prayers be daily and howrely powred out, that the Lord adde not so heavy and grieuous a misery vnto this present, so great an eclipse of his glory and our good to this present cloud of both, as that this his Church euer become an *Egypt*, a *Sodom*, a *Rome*, a *Babylon*, a prostituted stews for al commers: but that al good *harts* may be encouraged, and all good *laws* may be executed to bring al the people of this *kingdom* to the knowledge of the Lord. And for this purpose let vs *fast*, and *pray*, and *weep*, and *watch*, and cry between the *porch* and the *Altar*, Spare vs good Lord, spare thy people and be not angry with thine inheritance; Opē their eies that they may see the wondrous things

Greg. in Moral.

of thy lawe; Open thy hid treasures that wee may receive
from the hidden fountaines of thy love, Grace, mercy, and
peace, in our daies and the daies of our posterities, from thee
O God the Father, and from thy Son Iesus Christ, To whom
both with the eternall spirit of thee, holy Father be all ho-
nour and glory in both worlds. Amen.

F I N I S.



20 JY 63

13

SORROW

FOR THE SINNES
OF THE TIME.

A SERMON PREACHED
at St. JAMES on the third Sun-
day after the Prince his death.

By

DANIEL PRICE then Chaplaine in Attendance.

EZEK. 9. 4.

*Goe through the midst of the Cittie, through the midst of
Ierusalem, and set a marke upon the foreheads of the men that
sigh and cry for all the abominations that be done in the midst of
her.*



AT OXFORD

Printed by Ioseph Barnes and are to be sold by Iohn Barnes
dwelling neere Holborne Conduit. 1613.

13

S O R O V V

FOR THE KING
OF THE KING

BY APPOINTMENT
TO HIS MAJESTY

THE KING



AT OXFORD
Printed by R. B. R. and W. B. R. at the
University Press, Oxford, 1815

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Pr
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in



TO THE RIGHTLY HONOV-
RABLE, AND TRVELY RELI-

gious LADY the Lady CAREY, wife

to the Noble and worthy SIR

ROBERT CAREY.



Let Lady, (for so S. Iohn sty-
leth an *Honorable* Matrone to
whome hee sent his second *E-
pistle*) your holy sorrow for
losse of the *former* *Illustrious*,
and former seruice to the excellent gracious
Prince *Charles*, deserue much respect of al good
harts. With these another *argument* particularly
doth incite me to offer this *seruice*, a *sacrifice* of
my *sorrow* to your worthy hands: The *Grace*
and *Countenance* you affoord *Religion* and her
followers, which will bring a *blessing* vppon
you and your *posterity*, as is already apparent
in those *fruitfull* *beautifull* *Oliue branches*, your
sonnes

1 Ioh. 1.2.

sonnes, of whom our Colledge is much ioyfull, because they are so truly *hopefull* adding to *Nobility of birth Nobility of vertue*. Continue Noble *Lady* too bee a faithfull *client* for trueth, your *sex* in Scripture hath had honourable *examples*, and this age hath a holy *example* of you. Painted *Sepulchers* shall rot, and Popish *Hypocrites* shall rise to sorrow, when, after many and happy yeares in this world, you shall appeare with ioy before God with *Sara, Rebecca, Debora, Davids Abigail, Solomons Sulamite*, and the Noble *Sunamite* in the better world. And so with my deuotions for your Noble husband, your *vertuous* selfe and all yours, wishing you all the blessing of both *Testaments*, and both *lines*, I rest.

In all Christian duty to be commanded,

DANIEL PRICE.

20 JY 63



EZEK. 9.4.

Set a marke vpon the foreheads of them that sigh and that cry for all the Abominations.



Ierusalem the largest Map of misery, that euery eye beheld, hauing bin often threatned, often bairred, and her visitation growing neere and greater then before, *Salem* being to become a tributary City, *Ierusalem* to become a solitary widdow, the waies of *Zion* to mourne, her streets to be empty, her gates desolate, her feasts unfrequented, her Priests to sigh, and her Virgins to be afflicted, she her selfe, the object of this sight and subiect of this sorrow, to weepe day and night, and the seares to run downe her cheekes continually; her Plagues growing mighty because her sinnes were waxed many, Many committing them few, mourning for them: The Lord now sendeth sixe to destroy this City, commanding them, to spare none, to take no pity, but to destroy young and old, the maids and children, and women, yet to rouch none that had the Marke, and what this marke is, my Text telleth you.

Lam. 1.4.

Lam. 1.2.

Ezek. 9.6.

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Lam. 1.4.

Lam. 1.2.

Ezek. 9.6.

Exod. 12.

Gen. 7. 1.

Gen. 19. 2. 2.

Exod. 12.

Mat. 8. 5.

Iudg. 7. 15.

Ier. 5. 1.

A *Publike Notary* is sent to take the list of the *Mourners*, their *sorrow* is their *safety*, their *lamentation* the cause of their *preservation*; *houses* marked in Egypt, are *deliuered* because *marked*, *me* marked in *Ierusalem*, marked that they may bee *deliuered*. *Mercy* hath her lodgings taken vp in all *Citties* or *Countries*, bee the *Iudgements* neuer so great *mercy* cannot, will not bee *excluded*. The *Saints* ars *priuiledged men*, they haue *speciall immunities*, an *Arke*, a *Goshen*, a *Zoar*, a *City* of refuge, shall be euer prepared: or if the *breaches* of the *City* be *many*, yet some shall be marked to be *deliuered*, the *meeke*, or *merciful*, or *peacemaker*, or *persecuted*, or *poore* in spirit, or *pure* in heart, or those that *hunger & thirst* for *righteousnesse*. These onely shall not bee *blest*; *Mourning* shall haue a part. *Asaph* cannot want a *blesting*, shee shall be endowed with *springs* aboue and *springs* beneath: the *godly* may sow in *teares*, but shall reape in *ioy*, thousands shall fall before them, and ten thousands at their right hand, but the *plague* shall not come nigh them. My *Text* is the patent of the *priuiledge* granted to *Mourners*, *set a marke vpon the forehead of them that mourne and cry for all the abomination*? But were any in *Ierusalem* to be marked? there was a time there were none to bee *found*; In another *Prophecie* you shall find *Ierusalem* without a man. The *Philosopher* through *Athens* was not more carefull to find a *wise-man* then *Ieremy* in *Ierusalem* to finde one *goodman*. A wonder it was, *Inuentus est vnus in Sodoma*, *non iustus inuentus est vnus in Ciuitate sancta*. *Sodome* yeelded one *Lot*, but *Ierusalem* yeelded not one

iust man then. At this time the state was better, though not many, some there were, these seeke and finde, they loofe not their labour, some children of the *bride-chamber* mourned, their sight was bestowed *intromittendo, extramittendo*, they sawe and shed teares to see the abominations: Mourning was as the *Shiboleth* betweene an *Ephramite* and a *Gileadite*, mourning is the *Marriage* garment; *Ecclesiastes* appointeth a time for mourning, *Dauid* mentioneth the fruit of mourning, *Moses* prayeth for comfort in mourning, *Christ* promisseth blessednes for mourning, but a mark for mourning a scale, a character, an embleme, an ensigne is neuer found before, neuer after. I know in the life to come, mourning shall not be unrewarded, all Teares shal be wiped away; but in this life, where the 12. fountaines of *Elim* doe continually flowe, in this vale of *miserie*, in this valley of Teares, in this way of the *wilderneffe*, full of stony *vvayes* and bitter waters, that not only *Consolation*, but *preservation* is assured to *Mourners*, may seem strange, yet is true, my Text giueth euidentce. Set a marke vpon those that mourne and crie for all the abominations. Spices cannot preserue the dead by embalming, as Teares will preserue the liuing by mourning, who then is not desirous to sowe in teares, that he may reape in ioy and to goe on his way weeping and bring this good seed, that hee doubtlesse may come againe with ioy, and bring his sheaues with him? That not a sigh is sent out but is heard in heauen, not a Teare but is kept, not a groane, but commeth before God, he that seeth him in secret to rewarde him openly; These poore

Ecc. 3.4.
Psal. 126.6
Psal. 90.11
Mat. 5.4

Reuel. 1

Psal. 126.6

Psal. 101. 1

soules to be rewarded with *joy* in their *teares*, when the wicked that were in *joy* before their *faces* wallow in their *blood*, This is an extraordinary song of *iudgement & mercy*, set a marke vpon the foreheads of them that *mourne*, and cry for all the abominations.

Diuis.

1er.

Iud. 7. 1

Aenzad. lib. 4.

Which words in an easy & kindly distribution, thus diuide themselues. 1. The *Priviledge* of mourning, set a marke vpon the foreheads of them that *mourn*. 2. The *spirituall* cause of true *mourning*, for all the *abominations*. In the 1. there is a *separation & distinction*; not as the Prophet distinguisheth them marshalling the inhabitants of *Ierusalem* thus, the *strong man*, and *man of war*, *Iudge* and *Prophet*, *prudent* and *aged Captaine of fiftie*, *Honourable* man and *Counsellour*, *Artificer & Eloquent* man, but whosoeuer of any state of life, any *age*, any *sex*, that *mourned* are all *preserved*. Gedeon diuideth, and separateth his *company* by lapping of *waters*, God distinguisheth his *Saints* here by *shedding* of *watry teares*, set a *marke vpon those that mourne* and cry in *Ierusalem*. Secondly, as no man is *saued* but the *mourner*, so no *mourning* is *approued*, but that which is for the *abominations of the time*: though their *friends*, *neighbours*, the *wiues* of their *bosom*, their *children*, the *fruit* of their *bodies* were *slaine* before their *face*, that no *Myrmidon*, no *sauage Barbarian* could abstaine from weeping at *such Rushfull wofull spectacles*, that standers by would *brand* them with the *curfed* character of *hard-harts* with a *Quis temperet à lachrimis*? Yet their *mourning* is not allowed vnlesse it be for the *abominations*. The *desolation* is *spirituall*, because the *abomination* is *spirituall*

all, the lamentation must be no other, must be no lesse: Set a marke vpon the foreheads of them that mourne and weepe for the abhominations. But 1. of the Priuiledge of mourners.

It might well haue beene the *question* of these people, *when they sawe this day of their visitation comming vpon them, O who shall bring salvation vnto Israel out of Syon?* They had heard the fearefull denuntiation of God in the last verse of the former Chapter, *I will deale in my fury, mine eie shall not spare, neither wil I haue any pity, though they cry in my eares with a loud voice, yet I will not heare them:* this word was a sword able to diuide betweene the bones and the marrow. They had heard of fettring, scattring, consuming, banishing, & that their *Virgins, Nazorites, Priests, Prophets, and Princely Citizens* should be diuorced by the sword, and other plagues, the bitter blasts of the breath of Gods displeasure, they could expect no better: yet hee, who had *& nomina, & membra*, in whose role were their names, and in whose book were al their members written, sendeth to comfort them: he had them in his hand, and none could take them from him, his eies were set vpon them, and with his *eie-lids* he considereth these children of men, no euill shall come neere their dwelling, though they were delected in their *owne eies*, despised of their neighbours, and their enemies laugh them to scorne to see them go mourning all the day long, yet these mourners shall without any perill goe about in the street, euery one of them might haue said, *Posui Deum adiutorem meum, In God is my help, in the Lord will I reioice*, he hath regarded

Pars. I.

Ezek. 8. 18.

Auß.

Pfal.

v uk. 1. 11

Magis frugif.
serae sunt la-
chrymantes
vinee.

Pineda de Sa-
lom c. 4. num. 4

Exod. 4. 2
Zeno ueronen-
ser. de Jud.

In Tripbon.

Psal. 23

Ester 4. 1

Ester 6. 8

ded the lowly estate of his *seruants*, he hath put down the mighty from their seates, and hath remembered the humble and meeke mourners. God could not forget to be *gratious*, but wil visit this his vine, *Habet ille vineas semper lachrymantes suas*, hee hath vine-trees dropping of Teares in the winter of this world that they may flourish in the summer of a better life. *Virga tua & baculus tuus ipsa me consolata sunt*, Thy rod and staffe doe comfort me. *Pineda* hath a strange interpretation hereof, that hereby the kingly Prophet meaneth his *Lictors*, or the *Chelethites* and *Petethites* who were his guard. And as this is forced, so be there many *sained* & *various* others, wresting this holy speech to ridiculous senses. Some interpret this rod to be *Moses* rod, whereby he did miracles, some the Rod of *Aaron*, which only rod flourished among the *Roddes* of the Tribes. Some this Rod to be the root of *esse* as *Iustin Martyr*, and *Eusebius*. But the better opinions do sentence it of *afflictions* and *humiliations*, these doe comfort, these incourage, these do strengthen the godly. There by *affliction* *Daujd* is strengthened and encouraged, here by *affliction* these sorrowfull soules are *preseru'd*. It was with them, as with *Mordecai*; one day hee *uwalketh through the middlest of the City with rent cloathes*, and put on sackcloth, and cried with a loud and bitter cry; on another day, the royall appirell that the king useth to weare, he is *apavelled* with, and the horse that the king rideth on, is fitted for *Mordecai*, and the Crowne Royall which is set upon the kings head, is put upon *Mordecai*, and one of the noblest Princes do leade him through the same Citie where

MOI-

Mordecai mourned. No man imagined such an *alteration*. Could any man thinke that God would so remember and provide for these *pitiful sorrowful* souls, whose *teares* were their meat *day and night*, their *heads* aking, & their *eyes* streaming, sitting as the *Doves* in the holes of the *Rockes*, their *soules* weeping in secret, and their *eyes* dropping downe *day and night*, that in this great *destruction*, when neither the *aged* haue reuerence for their *gray haire*s, nor the *suckling* reliefe for *innocency* of his tender *age*, nor the *Virgin* nor *Matrone* priuiledged for their *Modesty*, nor the *Priest* or *Senator* respected for their *dignity*, yet these marked for *preseruatiō*, and honoured to *posterity*, brought out of their *princel*s, out of their *darke*, & *loathsome*, *fulsome*, *fuliginous* dwellings into the *light*, *vbi non lux sed luctus luceat*, where not onely their *light* shall shine before men but euen very *darknes* shal be turned into *light*, and as *Esay* speaketh, *they shal haue beauty for ashes*, *the oile of ioy for mourning*, *the garment of gladnes for the spirit of heauines*. *Dauid* may fly from *Country* to *Country*, from *Samuel* in *Ramah* to *Abimelech* in *Nob*, then to *Achish* in *Gath*, sometimes be in a *Cave*, sometimes in the *fields*, sometimes in the *Rockes*, some-times in the *wilderneffe*, but an *eye* shall behold him, whom no *eye* can perceauē, a *hand* shall leade him, that he *dash not his foot*. *Ionas* the most admirable patterne of *miserie* that euer humane vnderstāding cōceaued, the most absolute *model* of *miserie*, seeke (as a *reuerend father* of ours worthily saith) frō the *Cēter* to the *Circle*, no *Paralel* (being only man) to *Ionas*, of whom the interpreters deliuer *miranda sed*

ant. 2.

Lam. 2.

chrys.

Esay. 61. 3.

vix

Ouid. Trist.

Epist. Lond. in
Jon.Psal.
1. Cor.

vix credēda, were we not bound to the word by the obligation of faith, I say, cast out of the ship into another vessel, the bowels of a whale, the very belly of hell & being so imbarke worse the shipwracke, that he might truly haue said *Mors mihi munus erit*, hee is wasted a long the bottome of the sea, and promontories of the earth, from sea to sea. through the Syriacke sea, thence to the Egean, thence through the Hellespont where Asia and Europe be deuided, thence through Propontis, from thence to Thracius Bosphorus betwixt Constantinople and Natolia, and from thence to the Euxine sea, where hee was vomited out of the Guts and Garbadge of the fish. In all this time, the Deepe drowned him not, the stomacke of the Whale digested him not, all his misery deuoured him not, al the surges, al the waues cannot wash away his marke, his character, but preseruati- on shal euer follow him, and bring him vnto the hauen where he would bee. There is a roote that keepeth life in the winter of misery, there is a good Angell that leadeth the Saints through fire and water, a guide there is that leadeth them through the chambers of death & breaketh the bonds of yron in peeces. The foundation of the Lord is sure, saith Paul, and hath this seal, the Lord knoweth who are his, he hath signed and sealed the with a marke, some-times inuisible, alwaies indelible, neuer to be expunged, neuer removed. You may aske why this priuiledge is giuen to mourners? For if the Righteous onely be Gods seruants, and that of S. Austin be true *ubi iustitia ibi letitia*, where there is righteousness there is gladnesse, then what place hath sorrow in the assem- bly

bly of the *Iust*; againe in *Habacuc* in the great preferuation the Prophet speaking of the deliuerance of the Godly saith, *the iust man shall liue by his faith*. Now the *iust* man is said to haue *uocem letitiae, uestem letitiae, & oleum letitiae*, the voice of gladnesse, the garment of gladnesse, and the oile of gladnesse, here is no mourning taken notice of. But *S. Ambrose* answereth, *Non solum dolor, sed & letitia habet suas lacrymas*, Not only sorrow but euen the ioy of the *iust* hath priuate teares, and groanes and sorrowes. The ioyfullest feast, that euer the Israelites had, was the *Passouer*, and yet the *Passouer* must not bee eaten without bitter hearbs: and the most content that euer this life can afford, is but a bitter sweet. Therefore as the *Apostle* warneth, *They that reioice must be as though they reioiced not*; for all the ioy that the godly haue in this world is but *uua acerba*, a sowre grape. The counsell of *S. Gregory* vpon the rainbow fitteth vs in it, at one time there seemeth to be the representation of fire and water, not only thereby *symbolum utriusq; iudicij*, a plaine manifestation that as the world was drowned by water, so it shall bee burnt by fire, but more properly in these colours of fire & water is represented ioy and sorrow, so interchangeably appearing as not to be diuided, a sorrowfull ioy, and a ioyful sorrow, a shower in a sunshine, a bright starre in a dark night. So here these seruants of the Lord doe mourne, and therefore are marked, and being marked, reioice, because they are preserved: set a marke vpon them that mourne and cry. Whence this obseruation as out of a cleere fountaine is deriued, *It is an vnseparable signe of*

Hab. 2. 4.
Ps. 118. 15.
Esay. 61 3.

Ambros.

Exod. 12. 8.

Greg. in Mor.

Obs.

Luk 23.

Pſ. 119.
1 Cor.Lor. in Act 21
v. 10.
Aup.

the true children of God to be sorrowfull concerning this world, while they are in this life. The reason is because we ought to conforme our selues, not only to the *olde* Saintes vnder the *Law*, but to our *Sauour*, whose *acti- ons* in this kind be our instructiōs, he was neuer found resting, or reioycing, but *solitary*, and *sorrowing*, & *travelling*; you may behold him at a well solitary sitting, at the graue of *Lazarus* weeping, in the *Temple* displea- led and greeuing, in the garden sweating and sighing, on the *Crosse* sorrowing and expiring. Hee was not borne in the yeare of *Iubile*, the yeare of reioycing, but in the yeare of *Augustus* the first yeare taxing of the world. His seruants before had their *markes* and *prac- tises* of mourning, the ancient *Prophets* often receiued their *prophecies*, in sorrowfull solitary places, by the *waters* as heauenly *doues* vpon the *floods* of *waters*: *Eze- kiel* by *Cohar*, *Daniel* by the riuer *Tigris*, *Ioseph* the *Pro- phet* & more then a *Prophet* by the riuer *Iordan*; and others though they receiued them not by the riuers, yet they dissolued their messages into waters, *mine eyes gush out*, saith *Dauid*, *I haue writ vnto you with man- nyteares*, saith *Paul*, *Non atramento magis quam lachri- mis Chartas inscribat Paulus*, saith an *expositor* vpon the *Acts*. Among all the fathers none more aboun- dāt in teares then *S. Austin*, he wept in *praying* & *prai- ed* in weeping, *Da mihi lachrymarum fontem tum præci- pue cū precēs et orationes tibi Domine offero*, O Lord, saith he, giue me then a fountaine of teares, especially then O Lord, when I offer vp my prayers vnto thee. Not to be able to weepe is hellish, a Marke of *infernal compli-*

ces

ces, the furies are so described by the Poets, and Bodinus affirmeth the same of *witches*, and *sorcerers*. Certaine it is that Gods *servants* are well acquainted with such *sacrifices*, for with such *sacrifices* God is pleased.

I finde in Scripture 3. *speciell* times of *marking*, the first in *Goshen*, the *houses* to be preserved were marked ye shall take a bunch of *Isop* and dip it in blood, that is in the *bason*, and strike the *Lintel*, & the two side posts and the Lord wil passe ouer the doore, & wil not suffer the destroyer to come into your *houses* to *smite* you. And the same *Text* sayth, *there was a great cry in Egypt*, for there was not a house wherein there was not one dead. The second marking is in the *Reuelation* by an *Angell* ascending from the *East*, hauing the *seale* of the liuing God, and hee cryed with a *loud voice*, to the fowre *Angels*, to whom it was giuen to hurt the *earth*, and the *sea*. The third marking is this of my *Text*, set a marke vpon them that *mourne*, and cry for the *abominations*. When the *Israelites* were marked in *Goshen*, the *Aegyptians* had sorrow but no *markes*, when the *servants* of God are markt in the *Reuelation*, they haue *markes*, but no *sorrow*, but in my *Text* here we find *sorrow* & *marks* together. The *sorrow* in *Egypt*, where there were, no *markes*, doth describe the estate of the wicked, who drinke deepe of *sorrow*, but are estranged from all *priviledge* of *preseruati*on. The *Saints* in the *Reuelation* who had *markes* but no *sorrow*, describe the estate of the *Godly*, whose *sorrow* is ended here, and in the life to come haue *Palmes*, *Lawrels*, *white Garments*, the *seales* and *signes* of the Lords eternall loue. These marks do

Horat. Carm.
2. Ode.

3. Times of
marking in
Scripture.
Exod 12. 22

Exod. 12. 29

Reu. 7. 3

designe the glory of *Martyrs*, *Roses* of the field red by their death, and the beauty of *Saints*, *Lilies* of the *valleyes*, white in the innocency of their life, these shall neuer hunger, nor thirst, nor sorrow, for the *Lambe* is their light, and *Lord* for euermore. But the *Saints* marked in my Text, doe *designe* the *militant Church*, euer like *Rachel* weeping, and therefore marked to be *preserued*.

1. Chr. 4. 9

In the 1. of *Chronicles* the 4. and ninth, *Iabez* the son of *Asbur* is said to be more *honourable* then all his brethren, the reason is because his mother bare him in *sorrow*, and his name is a name of *sorrow*. In the next verse *Iabez* called vpon the God of *Israel* to bee deliuered from *euill*, and the Lord, saith the Text, heard him, and granted it to him; here is the *fruit of sorrow*. Of all the Trees in the world, we read of none remaining, but the *Oliue tree* after the flood, from this tree the *Doue* had the bough. Many *ancients* do obserue much *here-vpon*, & attribute much to this *Oliue tree* as being most *greene* when it is most *watred*, most fruitfull when it *droppeth* and *disilleth*. *Dauid* compareth himselfe to an *Oliue tree*, *I am as a greene Oliue tree in the Temple, in the house of the Lord*, and *Christ* was more conuerfant in the Mount of *Oliuet*, then on any other place. I *inferre* nothing vpon these places but onely this, that after the *flood of sorrow* our *Oliue branches* shall bee *greene*, and flourishing. *Elisha* cast salt into the bitter waters to make them sweet, *salsum in amarum*, sayth one: did he cast salt into bitter, can salt make sweet? Yes the *sorrow* which is as salt (cast into the passages of our life

1. Chr. 4. 10

Gen. 7

Psal.

Lud.

life which of themselves be *bitter*) doth *sweeten* and relish our whole *state* in this life. Wee neuer read that our *Sauour* tooke the *booke* out of the Priests hand in the *Temple* but once, and then the *Text* hee opened, was that of *Esay*, *the spirit of the Lord is upon me, because he hath annointed me to preach the Gospell to the poore, hee hath sent me to heale the broken harted*, and as it followeth in *Esay*, to cōfort them *that mourn in Zion*. A great comfort it is, that comfort was the *Embassage* of Christ; the only *Text* of Christ, in his first *sermon*, the second *blessing* pronounced by *Christ*, and in the day of *iudgement* the assured *retribution* of Christ. *Mourners* shal be *marked*, and by this shall bee *preserued examples* to all *posterity*, and *Saints* hereafter in eternall glory.

A *Doctrine* fitting to the scattered flocke of this family, who mourne for losse of our *seruice*. If wee be true mourners heere is *entertainment*, *maintenance*, *Countenance* and *protection*: we are sure to bee *defended* in the *perillous times*, and to be deliuered in the day of *aduersity*, then if we heare of *dangers*, or feares, or rumors of warre, wee may lift vp our heads on *high*, as knowing our saluation is neere at hand; nay we shall be *dearer* to God then euer we were, we shall be as the *apple* of his eie, or as the *signet* on his right hand, *tender* as his owne *bowels*, he will water vs with the *dew* of *heauen*, keep vs in the *quiuers* of his *providence*, and couer vs with the *wings* of his *protection*, we shall then no longer sit by the waters of *Babell* or drinke of the waters of *Marah*.

O what an honour will it be, to be Gods seruants, to

Is. 61.1
Luk. 4. 18

Esay. 61.3

Vse.

Exod. 16. 16
1. King 18. 41
Numb 25. 11
Icn. 19. 22

Pfal.

Iob.

2. King. 4. 13

Prou.

Ast. 27

Bern.

Pro.

Pfal. 116. 5

be chosen by *him*, to be set apart by *him*, to be his priuiledged men, honoured and remembred by the *posterities* that come after ! His seruant *Moses* shall bring Manna from *heauen*, his seruant *Elias* bring *Raine* from heauen, *Phinehas* stay a plague, *Lot* shal haue such power as *that God can doe nothing while he is in the Cittie*, to these he promifeth that he will destroy none of all *Ierusalem* till *they* be marked. Who so is wise, sayth the *Psalmist*, will ponder these things and will consider the *louing* kindnesse of the Lord. But alas, we are giuen to affect *Courtship*, and the *seruice of court* so much, to seeke the *face* of the ruler, as *Iob* in his time spake, or as *Elisbi*, is there any thing to be spoken to the *king* or to the *Captain of the host*? euer we seek great preferments, and desire *continuance* in the *blandishments* of Court. O, it is a braue thing to be counted a *Courtier*, and yet a matter no happier then *Saloomons spider*, the *wormes* and *moathes* of greatnesse do hang vpon many here, it may be some haue *vipers* hanging on their hands, and the beholders doe daily expect their *downefall*. At the best *Courtship* is but *splendida miseria*, *enuy* may eate, or *slaunder* bite thee. *ambition* may breake thy heart, or *pride* breake thy neck, or at best ease slayeth the *foolish*. I haue already remembred you of the *Kings* speech in the *Psalme*, I wil ingeminate it, for it is penned for this purpose, the *misery* and *uncertainty* of our Courtly dependances, *Blessed is he that hath the God of Iacob for his refuge, & whose help is in the Lord his God*. To this refuge wee may haue *recourse*, he is not as *Baal* is said by *Elias* to be *busie*, or *slumbring*, he that keepeth *Israel* neither
slum-

slumbereth nor sleepeth; To this refuge we may fly, as the *Grecians* did to *Themistocles*, or as *travellers* in a *storme* to a shelter.

Secondly therefore let vs examine our selues, whether we are marked to be his *seruants* or no: *marks* we haue, yet not his, *Caine* had a marke set on him, the marke of murder; *Edom* had the marke of Horror, *Esau* the marke of shame; *Ieroboam* the *brand* and *mark* of his sin, neuer to bee remooued. There be marks of *damnation*, as well as of *preseruatiō*. God hath deuidd betweene *Iacob* and *Esau* in the same wombe; betweene *Pharisee*, & *Publican* in the same Temple, betweene *Ephraim* & *Manasses*, in the same place: No doubt many men of note at this time in *Ierusalem*, were without this note of *preseruatiō*: And so now in the world if such another *scale-day* came among vs, many great men, the *magnificoes* of this age, would beare part in the *common desolatiō*, hauing no part in this *Patent grāted* only *Christi fidelibus*. How many be there whose *mouthe* serue only to breath out the *vnflauory speeches* of the soule, corrupting not the *Company* only, but the *ayre* they are in, whose *eyes* are the *windowes*, whose *eares* the *doors* of their own *destruction*, whose *understanding* represents their wil, whose wil is a *common Curtizan* of *pollution*, whose *memory* a *treasury* of *corruption*. Nay among our selues, how many of vs haue but laid aside this mourning time our *common sinnes* with our *common garments*, our *ordinary sinnes* in these *extraordinary iudgements*? It was an *honest* dutifull speech of *Vriah* when *Dauid* bid him goe home, and eate, and drinke,

Iluc.

Gen.

II. II. 1. 1. 1. 1. 1. 1.

Iob. 21. 18.

drinke, and sleepe; he answered, The *Arke*, and *Israel*, & *Juda* abide in tents, and my Lord *Ioab*, and the seruants of my Lord lie in the fields, shall I then goe into my house, to *eate*, to *drinke*, to *lie* with my wife? As the Lord *liueth* and as thy soule *liueth*, I will not doe it. He denieth to take his honest ease, I pray GOD none of vs haue presumed to take *vn honest* courses, since our miserie hath beene so *eminent*, and our dangers so *imminent*. This now should be our *meditation*; our blessed M A S T E R lyeth now in his sheet and Sindon, *Terras reliquit Astraea*, our sunshine is darkned, that place of *Iob* seemeth to bee pend for vs, *WHERE IS NOW THE HOVSE OF THE PRINCE*? the *sunne* of our glory is gone downe, the *Philistins* reioyce, the *Papish* vncircumcised triumph, what shall I doe? Shall I be *vn mindfull* of my *Sauour*, *vnfaithfull* to my present sorrow, *vngratefull* to the *memory* or that my deceased *Maister*, continue in *Lyes*, *lusts*, *oathes*, *aspiring projects*, or *malitious* trapps? No I will *make* and obserue this vow, I will not suffer mine eies to sleepe, nor mine eielids to *slumber*, I will neither continue my tongue to betray my brother, nor my body to betray my owne soul, I will endeavour to liue a *rust* and *holy*, and *seber* life, *this I desire*, for *this* I hunger, and thirst, *this I vow*, for *this* I pray, the Lord heare and grant me this petition.

3. 17.

Lastly, *examine* whether you haue so mourned as yee ought, in this our last losse. Alas! where now be our Teares? Its a *Prodigie* that *fountains* be dried vp in *winter*. *Heathens* in their ritual books, deliuer their order of *Lamentation* for common men to be 30. daies: the *Hebrewes*

brewes lamented *Moses* and *Aaron*, and *Iacob* forty dayes the *Egyptians* went beyond both, and mourned for *Iacob* 70. dayes: and I know in this company some will go farre beyond these *Egyptians*, making their whole liues remembrances of their *Masters death*, and entertaining no guest into their soule but sorrow. Yet heerein also others haue gone further then any of you intend: *Amorits* by laming their bodies, *Grecians* shauing their heads, *Thracians* by howling and roaring for the dead, & so many other *Countries* by horrid and vnnaturall Cerimonies. But in this al causes rather then effects are to be lamented; *Ratio docet & trahit affectio*, saith *Bernard*: Reason doth informe, and affection doth enforce this former manner of lamentation, but grace doth commend and God doth command another mourning, mourning for abominations as it followeth in my Text, for the Abominations: When *Rabel* wept, God by his prohibition cryeth *Noli flere*, weepe not. Our Saniour in the Gospel beheld none weeping, but prohibireth them. *Lairns* wept for his daughter, and *Christ* sayth, *Noli flere* weepe not. The poore widdow following them, that bare her sonne to the buriall, is forbidden in the same words, *Noli flere*. Our Saniour ready to go to his passion, the daughters of *Ierusalem* wept for him, he forbidde them *Nolite flere*, weepe yee not. Doth God forbid weeping, and doth the Prophet promise a reward for weeping? yes saith *Rabanns*, *non ideo vt non lugeant temporalia, sed ne negligerent spiritualia*, Nature doth teach vs to weepe for naturall causes, but grace for spirituall, such is this mourning to be rewarded: Mourne

K

for

Gen 50. 3.

Bern.

2. Part

Jer. 31. 16
Luk. 8. 15.

Luk. 7. 13.

Luk. 23. 28.

Rabin.

for the *abominations*. *Common finnes* are to be lamented, they be the vnfruitfull *thornes* that *choak* the good seed of *vertue* and *grace*, the corrupters of *iudgement*, the *seducers* of will, the *betrayers* of *vertue*, the *flatterers* of vice, *vnderminers* of *courage*, *slaves* to *weaknes*, *infection* of *youth*, *madnesse* of *age*, the *curse* of *life*, and the *reproach* of *death*, the least of our *bosome finnes* is fire in the hand and a serpent in the hart, a *Canker*, a *spider*, an euill *spirit*, and the fruit hereof is death. But the worde wickednesse is a degree, that farre exceedeth *common finnes*. The *Hebrewes* obserue that the word wickednesse in the originall is transcendent. It is not *פסח* a smal fault, nor *עון* iniquitie, nor *רע* simply euil, but it is *רעוע*, as importing the all sufficient Tearme for all manner of *impetuous impiety*, not restrained to any one branch of the breach of the *Commandements*, but outstretching all *degrees*, that what soeuer exceedeth *modesty*, & is contrary to *reason*, *nature*, *grace*, or *scripture*, settled into *dregges*, frozen into *ice*, hauing forced, captinated the soule to *impious seruility* with a whorish forehead that cannot be ashamed, *aspiring*, *crying*, *climbing*, *towring*, *filling* and *desiling* the earth, poisoning the aire, lifting it selfe above the *stars*: yet in this *exuberancy* & *transcendency*, *Abomination*, like the whore of *Babilon*, striveth to sit higher, she is the *beast* that rose out of the *sea*, hauing *seauen heads* & *10 hornes*, and vpon her hornes ten *crownes*, and on her heads, the name of *Blasphemy*. *Abomination*, is the abstract, the *Lucifer*, the *Dragon*, the *Babilon*, the great mother of all whordomes, al witch crafts, and to say no more

Rev. I. 3. 1.

Rev. I. 5. 6.

more it is *idolatry*; suruey the former Chapter and you wil find it. The great *Abominations* mentioned there be foure, first the *idol* of indignation, or as others read it the image of *ielousie*; secondly the *Auncients* or *Nobles* committing *idolatrie*, and one especially named among the rest; Thirdly women *weeping* ouer an *Idoll*, women not of the meaneſt; Laſtly, betwene the porch and the altar, the place of the *Prieſts*, and therefore collected hence that theſe were prieſts, they are committing *idolatry*. And after the *Prophet* had ſeen euery one of them, the Lord by a gradation leadeſh euery degree euery viſion to a higher eleuation of their *abomination*: for when he had ſcene euery one of them hee ſaith, but behold greater *abominations*. The firſt is that *Idol* of indignation, or image of *iealouſie*, which what it was is not generally concluded, but as the moſt, and beſt, it was the Image of *Baal* which was the firſt occaſion of the heathens and Iewes idolatry. Euery idol in ſcripture is called *vanitas*, *mendacium*, *fornicatio abominatio*, but this eſpecially, this is the *abomination* of deſolation in high places, ſome referre this Idol to that which *Manaſſes* made, but *Ioſias* tooke that away, for he brake downe the altars of *Baalim*, that were before him, Others expound this of thoſe made in the time of *Zeadekias*: an Idol it was and the cauſe of indignation. The ſecond was greater *Ancients* committing *idolatry*, worſhipping and burning incenſe to the formes & pictures of creeping things, & abominable beaſts priuately in their chambers & to al the idols of the houſe of *Iſraell*. Theſe ſeauen the *Sanidrim*, the Councell of *Iſ-*

*Pint in lee qua
i nor abem &c.
nera.*

Villalpand.

*Lutb. Lamb.
Vilalpand &
Pint. in Ezek.*

Villalp.

2. C br. 34. 4.

Ezek. 9. v. 16.

Num. II.

R. Moses apu-
pint in Ezek.

Pint in Ezek.

rael, the Elders of Israel, as they be called by God at their first institution, they that should haue taken care, for Gods seruice, they commit *abomination*. But the *third* abomination was greater, at the doore of the Lords house there sate women weeping and mourning for *Tamuz*, *Lasciuu demonis simulachrum*, sayth an interpreter, the idol of a lasciuious Deuill, whether of *Adonis*, or *Osiris*, or *Saturne*, or whatsoeuer it was, deuillish it was. *Rabbi Moses* the Egyptian saith, this *Tamuz* was the idolatrous statue of one so called, who was a great worshipper of idolls, and he dying, desired to be so adored; it was an *hyrrid abomination*. But the *fourth* is greater then al between the porch & the altar some Priests, say al Interpreters, turning their backs to the Temple, and their faces to the sun, worship towards the East; this was the most abhorred of all others. Obserue the transcendency and priority of these in their degrees, first the idoll of *realousie*, this was but at the gate, at the entry, there it might haue stood as a by-word to those that passe by a contemptible thing, a *Mehushtan*, a ruinous Skeleton, time-eaten weather-beaten Monument; no, it stood there to bee adored, worshipped publicly. Behold, saith the Lord, the abomination that the house of Israel committeth heerein; yet behold greater abominations, the Nobles and Ancients, worship not one idol only, but the formes of creeping things abominable beasts, al the idols of the house of Israel, nay more one among the rest, a chiefe one, *Currus Damonis* quo multi uehebantur ad infernum, a chariot of the Deuil wherein many were carried to hell, this mon-
ste

ster hath a *Censor* in his hand, in the midst of them, and euery one of them round about, turne incense to this *idolatrous imagery* pourtrayed on the wall, yet this was only in their chambers, it was priuately. But the *third abomination* is greater, women weeping for that monster that Deuill of lust, or that deuill of Idolatry, woemen shamelesse idolaters. The deuill had no other engine in paradise but the woman, she was the wheele to turne about all the world. *Ahabs* *Iezabel* is his instrument to slay the *Prophets*, *Herodias* daughter to strike of *Iohn Baptist* his head, *Helena* shall further *Symon Magus* stratagem, *Philumena* her *Apelles*, *Montanus* must haue his *Prisca*, *Donatus* his *Lucilla*, *Priscillianus* his *Galla*, *Arrius* must be fauored and furthered in his heresie by *Constantines* sister, and *Nicholas* the *Deacon* wil haue *choras femininas*: whether it bee that woemen by their nature are more flexible, or by law lesse liable to punishment (though very many of them haue beene holy worthy *Saintes* and *Martyrs* of God,) yet many haue beene most faithfull seruants to their infernall master, they bee the loadstones and loadstarres in all euil, the *Iesuit* not more seruiceable to the Pope then *idolatrous women* to the deuill. These women were not in the common streetes, but in the gate of the house of the Lord, in a n-
minent place do they commit this Idolatry. Yet the fourth is far beyond al, in al the circumstances. It is much that the idol should be publicke, yet better publicke by the common people, then in priuate by the Lords & Ancients of Israel: in the second, it is not so much that the Nobles and Ancients, do commit idolatry in priuate,

Gen. 3.

Numb.

Leu 4. 15

Bux.

sacerdos sal.
sacrificii.

in their *chamber*, as that these women, those idolatrous *witches* should openly, enen at the *doore* of the *house* of the Lord, mourne for that *monster*, whether it were the God of their *corporall*, or *spiritual* filthinesse, for both be sworne sisters and inseperable *associats*. In the *third* it is not so clamorous in the eares of *heauen*, that women, weake for their *sex*, though wicked in this seruice, should weepe and mourne, this being done without the gate, though in an idolatrous custome; I say it is not so clamorous, as that the *Priests* of the Lord, the *seers* of *Israell*, the *strong men* of *Syon*, the *foundation* of *Ierusalem*, they that should haue beene the *Oracles* of God, that these should build *Babel* in *Salem*, it is more then that all the commons, many *Nobles*, some women be *idolaters*. If the light be darknesse, how great is that darknesse? *Nadab & Abihu*, if they offend, fire shal strike them; *Corah* if hee offend the earth shall swallow him. The *offring* of the *priest* was greater then the *offering* required from the *Prince*, not *respectu dignitatis*, but *pietatis*, the *Prince* to offer a goat, but the *Priest*, a *bullocke*. The *Priest* was not only the *sacrificer*, but the *salt* of the *sacrifice*, if this salt haue *lost his saueur*, wherewith shall he be seasoned? if the *Priest* commit *idolatry*, what *hope* in *people* or *prince*? at his hands all will be required. Here then is the full *measure*; *people* and *prince*, *women*, *Priests*, all are found faulty, are *abominable*, or at least some of all *kinds* and *qualities* among them; this is the *cause* that this mourning is *required*, that the *Saints* may herein be *discerned*, that they are so far from participating in the wickednesse of the world, that they in

con-

consideration hereof may be found not only watching but weeping, as the Pelican, Storke, Dove, Turtle, be-moaning the encrease of iniquity, and as my Text speaketh for the *abominations* that are done, Whence this *observation* properly ariseth, that at it is the duty of all Gods Saints to deplore the sins of the time, by which Gods iudgements are hastned vpon the world. Moyses left this as a legacy: to his people, they did not more lament his losse after his death, then he mourned for them, & their ensuing sorrowes, for their present sins before his death. David had the same spirit, mine eyes gush out with waters because men keepe not thy law. To say no more all the Prophets do bewaile the sins of *Ierusalem* the seat of the Kings of Iuda and Samaria, the city of the kings of Israel. Jeremy wished himselfe a fountaine, & if you read his Prophesie and Lamentations, you may think he shed an Ocean of teares, for the sins of the daughter of his people. As I name him for all the prophets, so I only direct you to s. *Austin* of all the fathers, who besides his practise heerein, *Confessions*, *meditations*, and *Soliloquies*, doeth vpon this occasion of my text exhort all to this general lamentation. *Cum idem morbus plurimos occupa verit, nihil aliud bonis restat, quam dolor & gemitus, vt per illud signum quod Ezechiel Sancto reuelabatur, ille si possint evadere ab impiorum vastatione:* when the same disease (or generall calamity) shall visit many, there remaineth nothing to the Godly but sorrow and weeping, that by that *signe* which was manifested to holy *Ezechiel*, they may escape vnhurt in the devastation of the wicked: what *Gerson* and *Aluarez Pelagius*

6. Obj. v.

Deut. 32.

Pl. 119.

Auf.

Aug. lib 2 coh
p. Parmenian

sha uc.
G. sm.
Aluar. Pelag.
a Pa.

a *Papist* in his booke named *Grauamen Ecclesie* haue written euen against *Idolatrous Papists*, is worthy for euer to be remembered, though it cannot in this *scantel* of time be recited.

vs.

Ier. 13. 16.

In this *disastrous* time of my distracted meditations, I haue beene at a maze to consider whether these *prophesies* of *Jeremy* & *Ezekiell* be *Oracles* for *Ierusalem* only, or the *Chronicles* of our owne lands: sure I am we haue the idol of *indignation* among vs, *Poperie* the mother of two sorry twinns *Idolatri* and *Treachery*, we haue some idolatrous *Ancients*, noble *Idolaters*, *Idolatrously* *luxurious women*, I dare not say that noble women inourn for *Tammuz*. We haue *Idolatrous* *Priests* of our owne *Tribe*, of our own *Temple*, who wish more *Rome* in the *Land*, who often offer strange fire vpon the altar euen in *Bethel*, *spurious Heterogeneous* monsters, *Hermaphrodites*, *Ambodexters*, *Rapsodistickall* *Postillers*, false hearted *fellowes*, who edge their swordes vpon the *Philistins* forges, and for this and these commeth the wrath of God vpon the *children* of disobedience. It is confessed that *Jeremy* and *Ezekiel* prophesied both at onetime; Compare their *prophesies*, & you wil beleue that they prophesied purposely for this age, and this place wherein we breath. In the 13. of *Jeremy* there is a *prophecy*, that while men looke for light there should bee great darknesse: Is not this fulfilled? and haue not our eyes seene and sorrowed; haue we not wept day & night to see our present and apparant *ioy* ecclipsed, the expectation of such solemne and solid comfort in the *conjunction* of that blessed starre, with the religious Prince
Pals-

Palsgrau? In the same Chapter in the 18. verse the Prophet, as if hee cried to the *English Court*, vseth these words, *Say unto the King & Queene, humble your selues for your Principality is come down, even to the crown of your heads.* And were the sun and moone of the firmament of this land, I meane his *Royall Maiesty* and the *Queene* ever so distressed with sorrow, as now, that the glory of the *Brittish Principality* is ecclipsed? In the 20. of the same Chapter, the Prophet asketh where is the *beautifull stocke that came from the North, the stocke that was given him?* And may we not aske? where now is the *beautie and glory* of this stocke, of this family? where be those *worthy, active, rarely qualified, Religious, Noble, and diuinely tempered Gentlemen?* whom if another *Queene* of *Sheba* had beheld in the order, of their *service* and manner of their *attendance*, shee had pronounced, *happy are these men, happy are these seruants.* In the 22. of *Ieremy* there is a command to weepe *bitterly*, the reason, because of the death of the *Prince Shallum* the son of *Iosiah*; for faith *Ieremy*, *he shall goe away and shall neuer returne to see his native Country*; O that the graue had opened her mouth vpon vs, and that this had not beene fulfilled in our eyes, that a *Million* of our liues had serued as an *expiatory sacrifice* for our blessed *Prince*! In *Ezekiel* there be many notable places, that he that runneth may read how truely our *history* is pourtrayed in that *prophecy*, but this *string* will grow *harsh*, if it bee touched longer or lower.

Yee may aske me wherein be any of these Prophecies fulfilled in our times, in conuience of Idolatry?

L

But

Ier. 13. 18.

1. King. 10. 8.

Ier. 23. 10.

But yee are *wise*, ye haue *harts* and *iudgements* and *eyes* to behold the *increase* of this *desolation*; yee need not *aske*, or if ye will *aske*, *aske the father in Christi's name* for *some redresse*; for did not the *wakeful eye* of *heauen* keep *Gentinel* ouer vs, and the *diuine hand* protect vs from the *furious battry* of tempestuous *Popery*, wee should *bleed* vnder the *presence* of their wished for *desolation*, as now wee ought to *weepe* for that *continued abhominati-
on*, *Babilon* hath beene described by *Esay*, *Ieremy*, *Ezekiell*, and almost all the *Prophets*, especially *S. Iohn*, haue foretold her *Papall Tyranny*, and *fatall* and *final misery*. if there were any *life*, or *spirit*, or any of our *Ancestors iealous, zealous* courage in vs, we would bee *auenged* of Gods enemies. It is not *enough* that they haue reaped of the best *fruits* of our land, and *blasted* some of the *fairest hopes* & crept into *houses*, & led women *capaines* laden with *diuerse lusts*, and haue their *annuali sessions*, and *customary officers*, for their *subdinary collections* among the *hell-borne* brood of *bastards*, enemies to our *King*, and *God*, and *Church*. I know if there were no *Popery* in our land; yet *Abominations* might euery where be found, *Oportet esse haereses*, *Oportet esse abhominaciones*. But I say it is *impossible*, that all the *world* should afford so many *high* and *horrid abhominations*, as bee in these. What greater *pride* then that a *Priest* shall so *abuse* the *mettall* of the *Crowne* and lay the *golden head* of the *picture* vnder the *earthy foot* of the *Pope*? what *sensualitie* more then to *proclaime indulgence* with *liberty*, to all kind of *lust*, what *Couetousnesse* more then to *sell soules*, the great marke of

Romes

Romes market in the *Reuelatio*. A place so inuincible to conuince Rome of *Antichristianisme*, as no quicksiluered Sulphurous Enginer among the Iesuits shall euer be able to countermine it. *Veniunt & in senatum veniunt*, they liue and come to Church, and I would they came no neerer. But come they as neere as they may, he that sitteth in heauen shall laugh them to scorne, the Lord still hath them in derision, the sea is limited, nay hell it selfe is bounded, their *Nauies* haue been shipwrackt, their fire workes preuented, their weapons, poisons, Treasons, euer hitherto descried, and God will continue to be our God, their *Dagon* euer shall fall before our Arke, if we continue his seruants.

Acknowledge this, Honourable, & Beloued, let Gods protection, if nothing else seale the certaintie of our Religion vnto vs, you that haue any place of government and deriue any beames of authoritie from the sunshine of his Royall Maiestie, looke to your oaths of allegiance to God and the King, how soone you must giue account of your Stewardship you knowe not, be faithfull in the cause of the Lord. In some parts of this land by the countenance and furtherance of our late Renowned Prince, authoritie hath kenneld vp some blood-thirstie se-seminaries, and Religion that was sicke of a Consumption beginneth daily to recover. There is no open Toleration for Popery, I confesse better were it that the Eagles of the valley should pick out their eies, but in eo quod superstitio non tollitur, tolleratur. I neuer shall remember that remarkable place of S. Paul to the Galathians, but my soule will abhorre the thoughts of blen-

Reu. 18. 13
A most notable
place to proue
the abomination
of Rome:
No place of the
worl'd selling
soules but Rome
Tully in Catilin.
Iob.

Banbury Castle.

Gal 3. 4. and
5. Chap.

Gal. 1. 1.

ding, or suffering two religions in one place. The Gospel was planted in that Church, and yet this desired to retain some few of their *ancient lewish ceremonies*; if yee read the place, you will wonder that Paule should bee so *vehement* against the *participation* of some few *reliques* of their old religion. You will find him more bitter (if I may call his *holy zeale*, the *scale* of his *Apostleship*, *bitternesse*) I say you will find him more earnest and *piercing* then in all his *Epistles*. Besides an *ingeminated Anathema* to those that preached *lewish doctrine* among them, & *foolishnesse* heaped on their heads because they did hereby *frustrate* the grace of God, hee protesteth vnto them in the fifth Chapter and second verse, Behold I Paule say vnto you that if yee bee *circumcised*, Christ profiteth you nothing. Is *Circumcision* growne so odious? Is the *scale* of the *Couenant*, *Abrahams* couenant of grace antiquated? Is there no means, that this and the *gospell* may stand together? Will not Paule suffer a little *leauen* in the lump, not agree, that an *agreement* or *reconcilement* be made between *Moyse* and Christ, I say between *Moyse* a type of Christ & Christ, between *Moyse*, who was with God the *father* in mount *Simai*, & Christ with him in mount *Tabor*. Not this *Moyse* and his law to be *endured* where Christ is & his *gospell*? How then if *leauen* bee not *suffred*, is *posson mingled*? if Law and *Gospell* not to be *sog:ther*, how shal that be *endured*, *graced*, *maintained* and *countenanced* among vs, which is *derogatory* to law and *gospell*? Beloued be ye not *deceined* God is not *mocked*, he seeth *harts*, as you see *faces*. *Idolatry* and the *conniueance* of *Idolatry*, brought

brought all the *plagues* vpon *Israel*; fauours among vs done to our *enemies*, haue almost *undone* vs. *Eheu sustulerunt Dominum*, I may say with *Mary*, they haue taken away our *Lord*. Whether it was by any *hellish* plot of *theirs*, sent from their infernal *caues* and *cavernes*, or the too much sparing of these *Amalekites*, whom God (if man neglect) will *punish*, I may say *sustulerunt Dominum*. The *choicest* and *greatest* plague that these Incendiary, Sanguinary affacinats could haue deuised, they haue performed. I know not whether it was their *damed* villany, when they saw that *Salomon* would not link with *Pharaoh*, that they fearing *Salomon* would pull of the crest of *Pharaoh*, haue preuēted it by their *infernal* stratagems. Speak it I must not, feare it I doe, yet not because I feare to speake it: for alas, now that *sustulerunt Dominum* for vs of this distressed family, did they cut our *throats* presently, they would rather free vs then adde any thing to our *present* miseries.

But Lord looke downe vpon vs, we are thy people and the sheepe of thy pasture, thou hast broken our bones in sunder, yet art able to cause the bones that thou hast broken to reioice; build vp the wales of thy *Ierusalem*, looke downe vpon thine Anointed, cloath his enemies with shame, but vpon him & his let his crowne flourish on earth, till thou crowne vs all in heaven. Amen.

14

TEARES SHED OVER

ABNER.

THE SERMON PREACHED ON
the Sunday before the *Prince* his funerall
in S^r. JAMES Chappell before
the BODIE.

By

DANIEL PRICE then Chaplaine in Attendance.

SENECA.

Hec tora flemus.



AT OXFORD

Printed by Joseph Barnes and are to be sold by John Barnes
dwelling neere Flathorne Conduis. 1613.

14

TEARS SHED OVER

THE SERMON PREACHED ON

the Sunday before the Death of
his Grace the Duke of Marlborough



Printed by J. Sturges and W. Sturges
at the Press of the City of London

Sir David Murray was Master of the Wardrobe to Prince
Henry. He attended at the funeral of the Royal Highness
in the chariot bearing the body, and sat at the feet
of his late Master. See the Funeral's sign B. 4. 6.

14

TEARS SHED OVER

4452-15
18/11/2



UNIVERSITY OF OXFORD
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To the Honourable and worthy Sir
DAVID MURRAY.

SIR,



Y end in publishing this *Sermon*,
is not popular *ostentation*; that
neither becommeth this *season*,
nor this *subiect*: being *thē* framed,
when hauing lost the light of my
Maister his life, I desired to confine my *selfe* to
the *circle* of *solitarinesse*, yet was I put *unto this*,
and the like *burdens* aboue my *strength*, and be-
yond my *will*. This was my *last homage* to his
memory, who hath exchanged *highnesse* for hap-
pineſſe in the highest *heauens*. It is my first *service*
to you, who were one of the first and faithfullst
seruants to him, till the *holy* passage of his *hea-*
uently soule: your *watry* eies hauing then no
other *obiet* but *him*, and *heauen*, where now hee

M

is

is clothed with the rich wardrobe of his Redeemer. Accept worthy Sir, these mites; graines, drops, teares; they be the best odors and ointments that in that haſt I could provide to preſent to him dead, and you living. Our Tribe oweth much to you, but Religion much more; and therefore I know many ioyne with mee to wiſh your worthineſſe complement of ioy in this life, and full accompliſhment of glory in the next: for the which as your favours have bound mee I continually pray, while I am.

DANIEL PRICE.

20 JY 63



2. SAM. 3. 31.

Rent your garments, and put on sackcloth, and mourne before ABNER.



Y Text containeth the furniture for a funerall, an Honourable shadow presented on the stage of mortalitie, concluding his last act vpon the face of the earth. In the 1. of Samuel and 14. yee may finde his birth, Abner the sonne of Ner, kinsman to Saul, a Prince of the blood. In this Chapter is recorded his death, funerall and last obsequies, and these so fully described that neither the manner nor marshalling of it be left out. *Herse, Sepulcher, mourning garments, mourning Elegies* be not omitted, and as if David gaue the *Impresse*, his owne words bee, knowe yee not that a Prince and a great man is fallen this day in Israel. I will stay my meditations from running as Peter and Iohn did to the sepulcher: he that commeth after, whose shoe latchet, I am not worthy to vnloose, he is to anoint the body at the buriall, & *felix est cui talis praeo contigerit*, and happy is our dead Achilles, as in heauen in his soule, that he singeth praises with those who are made Kings and Priests to God,

M 2

fo

1. Sam. 14. 50

ver. 27

ver. 31

ver. 38

Ioh. 20. 4

Reu. 1

Aug.

so in earth, that at the *interring* of his body his *praises* shall be *sounded* by him, who is as *Augustin* spake of *Cyprian*, *Tanti meriti, tanti pectoris, tanti oris, tanta virtutis Episcopus*, our most reuerend Prelat, and of such worth, such wisdome, such speech, such spirit.

Ver. 31

My *part* at this *time* is to shed some *Teares* ouer *Abner*, and as *Dauid* in the 31. verse of this Chapter to lament before the *hearse*: a duty vnexpectedly imposed on me, the *weakest* of my worthy brethren, yet now to be performed so far as *Omnipotency* shall enable, as a *finall end*, and *funerall* of my *seruice* to that *vertuous, gracious, Princely spirit*, which once *inhabited* this *Tabernacle* of earth that here lieth before vs.

Abner the Princely Hebrew, was now going to his last *Passouer*. From the *Egypt* of this world, to the *Canaan* of heauen, is one *Passouer*; but this was not it, he was now to pass the *other* from the world into the earth, to remaine in *silence*, and *solitarinesse* in the *wombe* and *tombe* of the earth. *Dauid* asketh the question, died *Abner* as vnregarded, died *Abner* not lamented? No, for the Text saith, *Dauid* lift vp his voice and *wept*, all the people wept for *Abner*, and againe *Dauid* lamented and followeth the beer, and wept besides the sepulcher, and all the people wept again for him, and yet further, *Dauid* commands them to *mourne*, and in a *solemne* obseruance, wisheth them to lay aside their *purple* and *Princely furniture*, their *wanton, superfluous, and supercilious* sailes of *Pride*, nay not only lay them aside, but to *rent* and *teare* them in *peeces*, & to put on *Sables*, mourning *Abiliments*, outwardly to testifie their sorrowing inwardly, because *Abner* was fallen in *Israel*. And what

was *Abner*, that he is so lamented, so honoured by these obseruantes, so mourned for in these obsequies, that King and people, and all Israel lament him? *Abner* was the grace of the Court, and the hope of the Camp, he was the Candle of his father, as the original signifieth, *Abner* was the bearer of the sword, and the ioy of the souldiers. *Abner* was the glory of the king, and the supporter of the kingdom, a noble minded *Martialist*, that died not after a dishonourable peace, which is no better then lusts truce, and valors rust. To say no more, he was *Abner*, the light of Israel, and now this light extinguished, *Abner* is dead and departed, therefore Rent your cloathes, put on sackcloath, and mourne before *Abner*, for *Abner* lieth dead before you.

Not only change your garments, but rent them, teare them to totters, and put on, not only sables, semblances of sorrow, but sackcloath hairy, dusky, dusty sackcloath, nor only scindite vestimenta, rent your garments, but scindite corda, rent your hearts by mourning, and do not this clam, but coram, not privately, but openly. Put your garments on of lamentation, non tanquam illi qui theatro vivunt, not as though you did personate sorrow but as though greefe were as cloathes to your backs, and as marrow to your bones. And mourn you, non tanquam illi qui in funere plorant, not as mercenary men among the Heathens, who were hired to mourn in their publike funerals, but really let all the senses, all the faculties of the soule be cloathed only with sorrow. Weep, and wait, and watch the body while it is here, water his couch vvith your teares, attend the herse and beare it to the buriall, and performe these last ceremonies of seruice, and for-

Diuis. Text.

row to *Abner Davids Chiefetaine, Israels Captain*, whose presence was a *heauen* of delights, whose departure seemeth to leaue an *Eclipse* in all things. *Rent your cloaths and put on sackcloth and mourne*, *Abner lyeth dead before you*. The Parts of this *inunction* of sorrowe are three; 1. the required outward *signes* of sorrow, rent your garments and put on *sackcloth*. 2. The inward signes, *mourning* and *lamentation*. Thirdly the cause of both, *Abner* is the sad *spectacle* before them.

Iforbeare *descant*, plaine song best fitteth sorrowes. First of the first. 1. The manner of the *Easterne* people was when they lost *friend* or *child*, or in any common *calamity*, to rent their garments. In the latter, when the *Israelites* found want of the fauour of God, they put off their wonted *garments*, as in the Prophets may be found, *Iob* sat in ashes, *Niniuch* in *sackcloth*, the *Jews* rent their cloathes. I need not record the frequency of the Phrase in scripture. The holy Patriarch *Iacob* was one of the *first* I find so *passionat*, and it was when hee lost *Ioseph* his ioy, the *light* of his life. *Rachel* neuer mourned for her *children* as *Iacob* for the sonne of *Rachel*, he mourned and rent his cloaths, saith the Text. Pardon the good Patriarch that he was in such an *extasie*, well might hee rent his cloathes from his *backe*, when they had rent his *bowels* from his *belly*, and taken his *Ioseph* from him. *Isaac* his father was not more deare to *Abraham*, then *Ioseph* his sonne to *Isaacs* sonne *Iacob*. Wherein obserue that GOD tryed these three Patriarchs in there three *children*: *Abraham* by *Isaac* trying his *faith* by offering to offer *Isaac*; *Isaac* by *Iacob*,

La-

Iob 2
Ion. 3
Amos 8

Gen 37

Jacob flyeth from his fathers house for feare; Jacob by Joseph. Joseph is sold by his brethren, and they bring old Jacob his bloody party coloured coat, and Jacob seeing it, accepit unam vestem scindit alteram, hee receaued Iosephs garment, but rent his owne, herein manifesting how great his sorrow was for the losse of his sonne.

Lud.

The losse of a sonne is the greatest losse vnder the sun. Iob lost all, last of all his sonnes: when those fatall Nuntioes bring him newes of seuerall losses, one wauing after another, any of them all ready to shipwrack all Iobs senses, he answereth none of them, till the death of his sonnes was presented to him, then, saith the Text, Iob arose and rent his mantle. But I will not rent my selfe from the Text.

Iob. 1. 20.

In holy scripture there is not almost any state or condition of life but yeeldeth an example of this Renting the garments. Iacob the Patriarch, Iosuah the Captaine, Ioseph the iudge, Chusai the Counsellor, Elisha the Prophet, David and Ezekia, Achab and Abazia the Queene. But of all other I find not many examples of the high Priest, for in the law it was prohibited the high Priest: for Moses thus speaketh, rent not your clothes, least yeedy, and least wrath come vpon all the people. And therefore when the high Priest in the Gospell rent his clothes, hee rent his Priesthood, saith Abulensis, *Presagium scisse pontificis dignitatis*, it was a presage and prodigy of his renting, *officium & vestimentum simul*.

Gen 37. 10.
Iosh. 7. 6.
Iud. 1. 15.
2. Sam. 15.
2. King. 2.

Leu. 10. 6.

Abul.

This custome is not only mentioned in Scripture, but in all monuments of history, Poetry, and Oratory, that of Luuenal of Polixena.

In 2. Sa' yr. 10.

Scif-

ii. rod. tw. 9.
Lucian. dial. de
luctu.
Dion. lib. 6.

Rab.

Ma. 3. 4

Ezay. 1. 10.
Apoc. 11. 3.

Ninine.

Obferu.

11. 1. 1.

Sciffâg. Polyxena Pallâ : that also of *Augusta* in *Seneca* *scindit vestes*—*Augusta suas*. *Herodotus* records it of the *Lacedemonians*, *Lucian* of the *Grecians*, *Dionysius Halicarnassæus* of the *Romans*, though *Tully* in his *Tusculans* test at these *Ceremonies* calling them *Luctus Barbaricos*, yet these shewes and shaddowes haue much life in them, and bee sensible pronocations to sorrowfulnesse and solitarinesse. For by renting of the rich robes and apparelling themselues in *sables* & *sackcloth*, they manifest their mourning in body as in mind. With renting of garments, putting on of *sackcloth* is euer ioined. *Mæroris insignia, tristitie Emblemata*. And indeed the vse of *sackcloth*, hath beene very ancient, & frequent; the *Arke* vntill the *Temple* was built was couered with *sackcloth*, and *Iohn Baptist* was cloathed in *sackcloth*, and *Esay* and the other *Prophets*, were commonly apparellled in *sackcloth*, & in the end of the world *Enoch*, and *Elias* shall preach in *sackcloth*. I can shew you a whole *Court*, thus arrayed, in the time of *Ahab*, a whole *City* in the daies of *Ionas*: But not to stray further: vpon this renting of garments, and cloathing with *sackcloth*; I obserue that the sadnesse and sorrow of the spirit draweth the body and all the habiliments of the body into the participation and manifestation of griefe. Euery worke of ours, in ordaine ad Deum, hath many outward necessary ceremonies in the performing of it. Prayer is a holy seruice and by this tenture wee hold our temporall and spiritual blessings, herein bowing of the knees, bedewing of the eyes, finiting of the breast, bee not of the substance, but of the circumstance of prayer, *Non tam o-*
pera

per quam passionēs, neither commanded, nor prohibited
 by God, nor so properly workes as *Passions*, yet when
 these attend prayer, not *mimically* sought or *vainely*
 studied for, or *Hypocritically* affected & personated, but
 come of themselues; these holy *perturbations*, proceed-
 ing from the *spirit* and power of prayer, they neuer
 returne without a *blesing*. In the repentance of *Ni-
 niuch*, they vsed besides *fasting*, the *liuery* of my *Text*,
sackcloth, and that so generally, as that *man*, and *beast*
 put it on, and not only so, but a forbearance of meate,
 neither *man*, *woman*, or *suckling*, neither *rationall* nor
irrationall creatures, had their *feeding*, the *infant cry-
 ing* for the *dug*, and the *dombe* creatures *crying* in the
Crib, in the great & solemne abstinence, did add much
 life to the *performance* of the *Niniuites* repentance. To
 let passe the guise of other *Actions*, our own custome,
 & the *habiliments* that now are on vs, now wee see all
things are turned to *mourning* round about vs, it hath
 a *strange* operation to stirre vp the *powers* and *passions*
 of *sorrow* in vs, to set open thole *cesserns* of our *soules*,
 that *riuers* of *Tearas* may flow from this *Hart-brea-
 king*, yet *well-pleasing* penituenesse. For the nature of
griefe doth vterly *exile* all objects of *pleasure*, & when
 true *sorrow* sits her downe in a *stupid* and *stupendious*
 manner, and calleth for *heauen* aboue to weepe with
 her, the *earth* beneath to *lament*, *Rocks* to cleaue, *moun-
 taines* to eccho grones, *Riuers* to runne with *Tearas* of
 greefe: the *Israelites* did not more *loath*, then she doth
delight to sit downe on the *bankes* of *Babylon*, her mu-
 sicke is *Lachryma*, or *Dolorosa*, she is as *Rabell* in hard la-

Gen. 35.16.

hour, she no sooner conceiue but is deliuered, and no sooner deliuered but conceaues againe, her throbs and throwes almost deuide her soule from her selfe, but that her solace being in diuision, that which killeth others, keeps her aliue, emptinesse in the bowels, blacknes on the back, round about spectacles of misery, al circumstances to make sorrow greater then her selfe.

Vse.

Is it so? Bee outward circumstances required to expresse inward sorrowes? Downe then with all the signes, and sailes of vanity, and in true sorrow, and humility, humble your selues before God. It was one of our Sauiours questions to his Disciples after their returne fro the visitation of Iohn Baptist, whome went yee out to see, one cloathed in soft arrayment? he answereth himselfe, they which are gorgeously apparelled, and line delicately, line in Princes Courts. Ahlas, Beloued, that same is altered, you that haue beene as Orients starres in this firmament, now the darke and blacke collour of the night cloathes you. It was a true speech of the Emperour, sumptuousnesse of apparell is vexillum superbia, Nidus luxurie, the banner of pride, & nest of lust: & as true is that of another, the worst apparell is natures garment & the best but follies garnish. The great sinne of the Assyrians was excesse in clothing, and therefore their great City Ninueh was therefore apparelled in sackcloath. The great sinne of our land is excesse in the same kind, and therefore God hath cloathed this our great City, at this time in mourning garments. Aske of the most ancient obseruer, and Register of times, whether either in mans memory, or in records of antiquity the like example hath

Luk. 7.14.

Ion.

hath appeared, as that which is *obvious* now in all parts of this *City* that almost the third man wee *meete* is a *mourner*. The froth of *ostentation* that appeared *lastely*, I say not only in this *house*, and in this *City*, but in al this *Land* did prodigiously *pretend* an *alteration*. It was not strange to see a man carry a *whole house* on his *back*, nay to see some more able to beare then *Elephants*, carrying more then *Castles*, *lepping* themselves in their *land*, being the liuing *sepulchers* of their *ancestors*, *executors* to themselves, and *theenes* to their *successors*: I acknowledge a free vse of all Gods good *blessings*. Honour to whom Honour belongs, and all the *accrument* of all *honourable ensignes* to them whom God hath lifted vp aboue their *breshren*; but *Nature* and *Nations* haue euer vntil now made *distinction*, as in other *Circumstances*, so in *apparell* betweene the *Master* and *seruant*, the *Prince* and *Subiect*. It is the *generality* rather then the *brauery* of apparell I condemne. Yet euen in the *brauery*, what a poore ambition is this, that a *Peacocke* is more *beautifully suited* then thou, or a *Lilly* of the *field* more *glorious* then thy *Colours*, *feathers*, *spangles*, *pearls*, *silks*, and *golden suits* can make thee! Be not *deceined*, my *Beloued*, in the *brauery* of the world, in the *vanitie*, or *opulency*, or *voluptuousnesse* of life, hee that gaue a *garment* may giue a *Rent*, hee that hath *eloathed* with *beautie*, may cloath with *leprosie*. Looke into the *ripping* of a *wardrop* in *Esay*; The *inuentry* is taken in the 3. *Chapter*, the *brauery* of their *Ornaments*, and *chaines*, and *bracelets*, and *mufflers*, and *bonnets*, and *Tablets*, and *earings*, and *rings*, and ornaments of the *legs*, & *exchangeable*

Esay 3. 18.

able suits of apparell, and mantles, and wimples, and crisping pinnes, and glasses, and hoods, &c. But the destruction of all this feminine furniture is in the next verses: It shall come to passe, that instead of a sweet smell, there shall be a stinke, instead of a girle a rent, instead of well set haire baldnesse, and instead of a stomacher a girdling of sackcloth, and burning instead of beantie. The gates shall lament and mourne. That story sheweth how our state is, so we sinned, so we are plagued.

Thalm.

Corahs murmuring was a kinde of blaspheming.

It is obserued that among the Iewes, whosoever were present where blasphemy was committed, they presently rent their cloathes in detestation of the blasphemer. Were it an iniunction among vs, we should neuer bee in a whole suit of cloathes, there be so many blasphemies daily committed. In all the olde Testament I finde but fowre blasphemers, Shelomiths sonne in *Leuiticus*, Corah in *Numbers*, Goliath in the 1. of *Samuel*, and Zenacherib in the 2. of *Kings*. The first one of the commons, the 2. a Priest, the 3. a souldier, the 4. a King, and none of al these escaped without vengeance, to shew, that if in the Commonalty, or Clergy, or military men, or in the very throne of Maiesty, blasphemy be found, without great mercie there will be great iudgement executed. In our weaknesse oathes do fall from the best of Gods children: Humanity and infirmity, those two twinnes, both dwell in vs, and therefore let vs pray, Enter not Lord into iudgement with thy seruants, for in thy sight no flesh shall bee iustified, keepe vs from the cursed custome of oathes, and keep vs from being either principals, or accessaries in blasphemy.

Lastly

Lastly, to close vp this first part; In your mourning garments, see that yee cloath mourning minds, and truly sorrowfull soules. None of you can condole so much as yee ought, and therefore farre be it, that among any of you, there should lurke vnder the sable habite of a mourner, any falsehearted, Pharisaeall, Hypocriticall, Popish masker, whose soule is not robed with eyther the Nuptiall, or funerall, wedding, or mourning garment. To such I say not friend, but foe; how camest thou to this mourning garment. Epiphanius mentioneth some Heretickes that were called *canisopis* that continually went in sackcloth, and yet were rotten painted sepulchers. I feare me, if due inquisition were made, wee might find Hereticks in sackcloth, even in these solemnities. The pressing in of Papists into those places, which our Gracious Master honored with the accessse of his Person, this last Summer, will neuer out of manie good mens mindes, who sawe and pittied to see the boldnesse of these blood-suckers. No wonder that there is masking in mourning, when there is such common masking in beleeuing, that many a one that commeth to these assemblies may be asked, *noſter es, an aduerſariorum?* as Iosua once questioned. But the day shall come when the secrets of all hearts shall be disclosed, Conscience shall be unmasked, and their own soules say to their owne consciences, as Achab to Elias, *Hast thou found me O my enemy?* But vnto those that doe truely mourne, the Lord will marke them in Sion: and howsoeuer the Persians in the history of Ester would not suffer anie in sackcloth to come into *Aſtaſueruſ* his

Epiph.Her.80

Iof.5.13

Court, yet as *Iacob* got the blessing in *sackcloth* by making himselfe rough in the sense of *Isaac*, so hee that commeth to God with the inward *sackcloth* of sorrow shall surely find a *blessing*. O then how happy were we if wee could for euer continue our mourning, till our blessed Master, who is in glory, and we who are here in misery come to meeting.

For our part we pronounce not renting of cloathes onely, without the putting on of other robes; nor so much wish you to put on *sackcloth*, as to put on *Christ*. Induite is the voice of the Church, not *scindite*, Put on, not rent off. Wee pray for the Kings Maiesty, Indue him plentifully with heavenly gifts; for the Royall Progeny, we pray, Indue them with thy holy Spirit; for the Honorable, the Lords of the Councell, we pray, Indue the Lords of the Councell, with grace, wisdom, and understanding, and in many other places in our Liturgie; the Originall of all being from that of Saint Paul, Put on the Lord Iesus Christ. Which will be the better performed if ye please to be acquainted with the second part of my Text, which is mourning, inward mourning, not onely scindite vestimenta, but scindite corda, Rent not onely your cloathes, but your hearts.

And mourne. It hath been an ancient and a laudable custome for the Saints of God to deplore their deceased of what estate or condition soeuer. Honourable be those examples, *Abraham* lamenting *Sara*, the Hebrews *Moses*, *Ioseph* *Iacob*, the Israelites *Ioseph*, the Apostles *Stephen*, *Nazianzen* *Basil*, *Bernard* *Malachy*, and our blessed Saviour *Lazarus* his friend, and far be it that Christians

In the Collect
for the King.
In the Collect
for the Royall
issue.
In the Letany.

stians be blameable for neglect hereof. If it were that but *Nature* only did teach this, and *affection* presse it, those *internall acts*, the *Passions* and *operations* of our soule would *diffuse* themselves, not onely by a *sensible* but reasonable *motion*, to bewaile the want, and lament the losse of *such* as were, by our duty, or propinquitie deare to vs. But when a greater *enforce* hereof, then *nature* appeareth, when *grace* approueth this, we may then open the *floodgates* of *affection*, and deplore the death of those, whome the eies that saw *blessed*, and the *eares* that heard, gaue *witnesse* vnto. *Dauid* in these five last Chapters celebrateth many *funerals* with mourning for *Saul* and *Ionathan*, for *Ishbosath*, for *Abusel*, and heere for *Abner*. And it is not without much reason that *Salomon* doth giue *Counsell* to goe to the house of mourning; *est enim illic benedictio*, sayth one, there is performed that blessing which *Christ* *promiseth*. A blessing is promised no where to mirth, but to *mourning*, our *Sauour* hath annexed this reward. The *keeping* vnder of the soule is much *availeable* to all religious and deuout *offices*; the contemplation of the *lamentable* estate of the seuerall occurrences of this lower world, is one of they *cheefest* and *first rounds* of *Iacobs ladder*, & hath brought many holy *ancients* to *heauen*, and doth teach every man *Dauids* lesson; I see that all things come to an end, therefore thy law doe I loue. The whole world is the house of *mourning*, whither then may man goe but to *mourning*. The *Paracelian* may hold that there is *salt* in every body; I am sure, there ought to bee *sorrow* in every soule. The second sonne that

Pin.

Pla. 119.

Gen.

Eccl.

Hist. schol
in lib. Gen.

Hier.

that *Adam* had was *Abel*, his name the name of *vanity* and *sorrow*: of *vanity* because *Adam* was exiled *Paradise*, and the whole creature was subiect to *vanity*; *Adam* might haue taken vp *Salomons* Text, *Omnia vanitas*: and *Abel* had his name from *sorrow*, because all things were so *obnoxious* to *vanity*, both these be toyed in *Salomons* vniuersall censure, *vanity* and vexation of spirit. *Abel* the first name of *mourning*, *Abel* the first cause of *mourning*. *S. Austin* onely collecteth three reasons of praising *Abel*, *virginitas*, *Sacerdotium*, *Martyrium*; and in all these he was the type of *Christ*, & indeed his name of *mourning* did typically prefigure the nature of *Christs* life, which was spent in solitary *sorrow*. It is a conceit of *Methodius*, that *Adam* continued his mourning for his soone *Abel* a hundred yeares, his reason is, because he had no other sonne, as hee collecteth from the Text, in the space of a hundred yeares after. How long soeuer he lamented his sonne, wee know not, nor need care: we are sure that all the daies of our *Pilgrimage*, we may lament our father *Adam*; for as he brought in sinne, so sinne hath brought in *Lamentation* and mourning vpon vs, and not *Jeremy* only but all mankind may write *Lamentations*. *Non finire sed semper reseruare lachrymas debemus*, wee must neuer end our sorrows, intermit them we may, but still to keepe our acquaintance with them. That of *Hierome* I confesse it is true, *Desest unde sunt ille lachryme quae non habent modum*, mourning without measure is a hell vpon earth, yet again, *Desest unde sunt qui carunt lacrymis*, they are to be despected that haue no measure of this heavenly *Manna*.

My

My observations vpon the word *Mourne*, is this, *The best seruants of God ought to lament the losse of those that haue bene Pillars either in Church or Common-weale.* It is confirmed by *S. Hierome*, *Pietas plorare iubet, desiderandi sunt vt absentes, deplorandi vt amici*, *Pietie* doth command these lamentations, *holy men* are to bee lamented, because being *absent* to be desired, and as *friends* to be deplored. *Tauri pro tauromugiunt*, saith *Bernard*, vnreasonable creatures do low one for another: how much then should reasonable men, especially *Christians* deplore those that are departed from them, when *reason* teacheth, and *affection* inciteth? It was the practise of many of the Prophets, as *S. Hierome* noteth. *Iustus periiit*, saith *Esay*, the *iust man* perisbeth, and no man taketh it to hart, *sanctus periiit*, saith *Micheah*, the *holy man* perished out of the way, *Pius defecit*, saith our Prophet, the *godly man* ceaseth, and *Jeremy* in most ample sort, in his, 9. Chapter, whither if yee haue recourse, yee may see the fountaine from whence ranne the riuers of al his lamentations. O that my head were water, and mine eyes a fountaine of teares, that I might weepe day and night, for the staine of the daughter of my people! I acknowledge that these all did deplore rather the generall dissolution in the want of good men, then in their particular affection the death of such good, holy, iust, godly men. But in this kind also, these blessed seruants of God are not without example; *David* shall speake for all in his Elegies for *Saul*, *Jonathan*, *Abolon*, *Abner*, &c. Nay our Saviour, as before I mentioned, wept for his friend, I find that name bestowed onely vpon his friend *Laza-*

Osf.

Hier.

Hie. in 17. Isa.
Esay. 57. 2.
Mich 7. 2.

Pla. 12. 1.

Ier. 9. 1.

Ioh. 11.

Ausz.

Ioh. 11.

rus, and I find our *Sauour* weeping onely for *Lazarus*, for no one particular but his *friend Lazarus*, and that was so *observed* by the *Iewes*, as that their speech was, behold how hee *loved him*. Our *Sauour* raised vp, as *S. Austin* noteth, three especially, and particularly in his life, but he wept only at *one of them*. The circumstances of his raising these differ much, the first was dead but an *houre*, the second dead a *day*, the third dead *four daies*; the 1. dead but not taken out of the *bed*, the 2. dead and laid in the *coffin*, but not in the *grane*, the 3. dead and laid in the *grane*, dead 4. *daies*, and began to fauour: he touched the *hanna* of the first, the *coffin* of the second, but the third he touched not at all. At the first few *persons* were present, and Christ charged them not to *sprake* of it: at the second *many* were present, and it was noised farre abroad: at the third a *number* of *Iewes* present, and they *observed* it. At the first there was no *publike weeping*; at the raising of the second the mother *wept*; at the raising of *Lazarus*, the *friends*, and *sisters*, and *Iewes* wept, & *fleuit Iesus*, & *fremuit*, & *turbauit seipsum*, *Iesus* wept, and groaned in the spirit, and was troubled, and againe hee *groaned* and was troubled, and cried with a lowd voice; the said the *Iewes*, behold how hee *loved him*. *Et quare fleuit Iesus, nisi hominem flere docuit*, and why did Christ so weepe, but that hee hereby taught man to weepe? he opened 2. *fountaines* of *passion* and *compassion*, and therefore those that carry his *name*, are to *conforme* themselues in some *measure*, and though there bee no *proportion* betweene *finite* & *infinite*, yet in the *best manner* we may, *precept*, and *example*,

ample, and promise doe enforce this blessed practice. It was a strange lawe, that the *Athenians* made an edict to prohibit mourning at funerals, fit for *heathen*, not *Christians* to imitate. For they that haue been honourable & commendable in their liues, are to be followed with the best testimony of *affection*, that the iust may be had in *euermlasting remembrance*, yet with this warning in *mourning*, that as we proue not without *charitie* in not lamenting their deaths, so also not without *hope* to forget the good estate of their *soules* when we so ouermuch *lament* the death of their *bodies*.

In the 9. of *Numbers*, when the cloud was taken up, the children of *Israel* iournied, when it abode, the children of *Israel* pitched, so when sorrow commeth, sit downe with *sorrowe* and *mourne*; when ioy commeth, *returme* and *reioice*, yet neuer to bewray a want of *faith* when we would manifest an *abundance* of *loue*.

Num. 9

Hence then wee see our *warrant* for bewailing the irrecoverable losse, that the *Church* & *Common-wealth*, and *Protestant world* hath now sustained by the sad spectacle before vs, we may rent *garments*, and put on *sackcloath*, and *mourne*. Mourne then, ye children of the *bride-chamber*, the *bride-groome* is taken from you. Mourne ye *sonnes of Eli*, *Nobility* and *Gentry*, the Arke of God is gon from among you. Mourne ye *Priests* of the Lord, betweene the porch and the Altar, *Iosias* is dead, and slaine among you. Howleyee poore *fir trees*, your *shelter* is downe, the *Cedar* is fallen, and lieth here before yee. Let the house of *Dauid* mourne, & *lugeat Domus Iacobi*, let *S. Iames* mourne; let the inhabitants

Use.

Zach.

of *Ierusalem* mourne, and to vse the words of *Zacharie*, let them mourne as for their *only sonne*, and lament as for their *first borne*. In that day shall be a great *mourning* in *Ierusalem*, as the *mourning* of *Hadadrimmon*, in the valley of *Megiddo*, and the land shall bewayle euery family apart, *mourning* shall bee in all the ends of the land, *complaining* in the streets of euery City, *crying* in the *chambers* of euery house, *Alas for the day of the Lord is come*, it is come: all the orders and *Companies*, I say not of this house only, but of all this *Realme*, from the honourable Counsellour, to him that draweth water, from the man of *gray yeeres*, to the young *child*, shall plentifully water their *cheekes*, and giue iust occasion to the *Chronicles* and *Prouerbes* of our posterities, to be remembred. And we especially of this *Collegiate society*, that shall this *night* end our watching, shall to morrow haue a new *occasion*, not only of increasing but *renewing* our *weeping*. Hitherto we haue mourned for the departing of his *soule* out of his *body*; now wee must lament for the *departing* of his *bodie* out of this *place*: so long as his *heise*, his *vrne* remained, we had a *Master*, though wee could not inioy him aliue, yet it was some *solace* in *sorrow*, to attend him *dead*, though we heard not his words so full of *grace*, nor enioyed his *presence* so full of *glory*, yet his *ashes*, his *effigies*, gaue a *glimse* to vs sitting in darknesse, and now wee must loose this, and this *unhappinesse* will admit no *helpe*. When *Iacob* was carried from *Goshen* to *Canaan* the *Egyptians* mourned with a great and very sore *lamentation*, and that mourning was so wondred at by the

Gen. 50. 10.

the *Canaanits*, that they call the place *Abel-Mizraim* to this day, *Egyptians* gaue the cause of the name: *Canaanits* gaue the name of the place, mourning the cause of both, both these strangers, nay in themselves *infectuous enemies* to the *Israelites*. If *Egyptians* and *Canaanits*, strangers, haue done this for *Iacob*, what shall the seruants doe, and attendants in familia *Iacobi*, pro filio *Iacobi*; let vs crie mightily vnto heauen, that after our bodies lie buried in the dust, our lamentation may be remembered, Ah the Prince, ah our glory, ablas for the day of the Lord is come, for *Abner* lyeth dead before vs! My last part.

Mourne before *Abner*: Coram not Glam, not priuately but openly. Many acts of deuotion are to bee performed priuatly: when thou giuest almes, saith our Sauiour doe it priuately, when thou prayest enter into thy chamber doe it priuately, when thou repentest, saith *Dauid*, commune with thine owne heart, and in thy chamber, and be priuat. Priuacy is a speciall circumstance in all these, and sure if many would but vndergoe the catechising of their soules in priuate, they would not be obserued so much for their sinnes in publike. *Laertius* mentioneth *Pyrrhus Eliensis*, which was wont to consult himselfe daily in some secret place, and being obserued to talk to himselfe, hereupon being questione a the cause, hee answered, *Meditor bonus ut sim*. And *Seneca* mentioneth *Sextius* in this kinde, who euery night would priuatly examine himselfe, *Quod hodie malum tuum sanasti? cui vitio obstitisti? quâ parte meliores?* and what custome sayth *Seneca*, can be more commendable? These beloued,

Math.

Psal. 4

Laer. tit. 3. de
Fra.

shall arise in iudgement with this generation and condemne it: their practice was a kind of vailed *Christianitie*, they did shame to doe that priuately, which this age doth *perpetrate* daily and *publikely*.

Mourning is to be performed openly, *solemnitie* expects it, and *antiquitie*, that constant, wise, and vnpainted *Herauld*, prescribes it, *Coram Abner*, the last act of his *obsequies*, the last tribute of duty. *Abner* yet carrieth his names, the earth yet carrieth his body, it is not *Cadaver*, nor *Inane corpus anime*, it is *Sacrarium vita*, not a *Carcase*, or empty *corpe*, but as *Athanasius* well obserueth, the dead body is the *vestry* and *Chappell* of life, and haue their *Camiteria*, sleeping places til the *Resurrection* of the dead. They be as *Kings houses*, not to be contemned, when their *Masters* depart out of them, because they are to returne againe: *life* shall visit these *desolate roomes*, all the offices in this *Princely* bodie of *Abner* shall be supplied, the *Court* is but remoued, *Heaven* is the standing house, this body againe shall be the bedde chamber of the soule, yet because *life* is gon out; *lament*, for *Abner* is *Abner* still, let not your last act *faile*, though your *eyes* cannot see him, yet let them send our *Teares* to sorrow for him, and *Mourne* before *Abner*.

The *sorrowfull presence* of a sad *spectacle* calls *sorrow* before it commeth, and often createth *sorrowe* where it is not. It is no maruaile that *Abraham* wept when he saw *Sara* his wife dead, or that *Bezhsheba* wept for her husband, or *Eleazar* for *Aaron* his father, or *Dauid* for *Abfalon* his sonne, or *Rebecca* for *Deborah* her nurse,

or

Albar.

or *Christ* for *Lazarus* his friend, or *Dauid* for *Abner* his Captaine. But that *Alexander* should so lament when he came to behold the Sepulcher of braue *Achilles*, or those many in histories to deplore, and fall out into teares vpon the first sight of spectacles of desolation, may seeme strange.

Yet those spectacles some-times cause passions of diuerse effects. When our Saviour beheld *Ierusalem*, he wept ouer it, but when the army of a worthy Conquerour, about 1000. yeares after came to behold the ruines and rubbish of the same City, the deuout passions of diuers are very diuers: somewith their eyes and hands cast vnto heauen, calling vpon the name of their Saviour, some prostrat vpon their faces, kissed the ground, as that wherevpon the Redeemer of the world had walked, others ioisfully saluted those holy places they had heard so much of, & then first beheld. Our Saviour, in a holy as well pittiful, as sorrowfull contemplation, beheld the presage of their vtter dissolution and desolation by reason of that horrible contemptuous iniquity of theirs *Quod nulla posteritas taceat, sed nulla probeat*, & therefore vpon a more cause of grieffe then these souldiers of ioy, lamented the City, and yet slept not till he came neere to the City, the sight of the City was the seale of his sorrow, *Propter Ierusalem* hath much more in it then this day can giue mee leaue to deliuer. *St Iohn* in his Gospell doth deliuer the story of *Christs* raising vp of *Lazarus*: and well may *Iohn* write *Lazarus* storie, they were both almost in one line in *Christs* loue, *Iohannes dilectus Domini, Lazarus amicus Domini*, *Iohn* the belo-

Hist. Turc. p. 21

Seneca.

Ioh. 11.

ued

V. 11.

V. 13.

ved of Christ, *Lazarus* the friend of Christ. The story is worthy observation? *Iesus* told his Disciples our friend *Lazarus* sleepeth, they vnderstood him not, the Text saith, *Iesus* vnderstood it of his death, then said *Iesus*, *Lazarus* is dead, yet *Iesus* wept not, in knowing or telling them this. Our Sauour then goeth on his *iourney* towards *Lazarus*, hee discourseth all the way concerning *Lazarus*, yet *Iesus* wept not, hee meeteth by the way with *Martha*, and communeth with her about her deare deceased brother, *Nondum fletit Iesus*, *Iesus* wept not yet. At the length *Mary* commeth, shee falleth downe and weepeth, and cryeth out, *Master* if thou hadst beene here my brother had not died, then *Iesus* seeing her weepe, and the *Iewes* weepe, he groaned in spirit, and was troubled, yet he wept not. At length he asked where haue yee laid him, and in his passing thither, the Text saith, *Iesus* wept, comming neere to the graue, he could not containe: *Fletit Iesus*.

The Doctrinall observation of these words (before *Abner*) is, that it is the duty of Gods seruants to lament ouer their deceased, and carefully to prouide for their Christian funerals. *Honestas sepultura* is much remembered among the fathers, and one of them hath writ a booke *de cura pro mortuis*. If there were nothing to proue the Lawfulness hereof, that one parcell of ground that *Abraham* bought to consecrate to burials, may iustifie the antiquity and reuerend vse hereof. How honourable were the sepulchers of the Kings of *Isracc* and *Iuda*, it is a grace to them that had this Epitaph, he was buried with his fathers, the Piles of *Pyramides* of *Egypt* yet

Auff.

be yet in part to bee seene, they were made of that
 bricke as some record, which the *Israelites* in the house
 of their *bondage* were constrained to make : and so it
 might be, that God suffered them to be the instruments
 of making *Pharaohs sepulcher* who were the cause of
 his death: In the *New Testament* wee want not exam-
 ples of these *solemne funerals*, that of *Stephen* may serue
 for all, *holymen* carried him to buriall and made *lamen-*
tion for him. *S. Ambrose*, as appeareth in the description
 of his life in this kind was very carefull, those that
 were honourable in their places, or profitable to the
 Church or *Common-wealth*, or any way to bee esteemed
 good, *holymen*, hee would bewaile their death, and at-
 tend their funerals. But it may bee some such *Scepticall*
Cynical creatures may question, whether such pompe as
 is vsed in funerals, bee lawfull or no, for why should
 not I thinke that *Iudas* tribe is not utterly extinct,
 whose cry is *ad quid perditio hac*? To answer all such
 that part of *solemne seruice*, the last night, being a por-
 tion of the 50 Chapter of *Genesis* may satisfie all such
 curious and querulous *Inquisitors*. *Ioseph* commands
 his *Phisitians* to cimbalme old *Israel*, forty dayes the
Embaulming continued, then they provided furniture
 for his funerall and all the house of *Ioseph*, and his bre-
 thren, and his fathers house, all the seruants of *Pharaoh*,
 the elders of his house, and all the elders of the land of
Egypt, and Chariots and horsemen, and a great company
 and they made great *lamentation*. To this may bee ad-
 ded many examples, sacred and prophane as also the
Emperors constitutions. *Constantine* that appoynted

Mat.

In vita Ambr.

Gen. 50.

350. officers about funerals, which order *Arcadius* and *Theodosius* confirmed, and afterwards *Anastasius* increased to 1100. and a certaine pension allotted vnto them, this also established by *Leo* and *Iustinian*, some to visit, some to provide necessaries in sicknesse, others to lay out the dead, others to embalme them, others to carry them to buriall, as *Claudian* witnesseth

Portatur iuuenum ceruicibus aurea sedes.

vse.

Hence then the lawfulnessse of our *Christian* celebrities and solemnities in funerals is approoued, and hence wee may learne to performe those offices in the last obsequies of our deceased, as knowing that before the law, vnder the law, after the law, yea euen to heathens that knew not the law, this custome was with reuerence and care obserued.

*Exod 12.
Numb. 14.*

But I draw to the end of this my seruice & sermon. Those two speeches of *Moyse*, *Cràs mouete castra*, *Cràs celebrate Pascha*, be fitted for vs; To morrow we must remove our Tents, to morrow we must celebrate a *Passouer*. There is a fourfold *Pascha*, *Pascha populi*, *Pascha Christi*, *Pascha in mundum*, *Pascha è mundo*, I am sure we haue a *Passouer*, and to be performed with bitterness, and as at the *Passouer* the first borne was slaine, so unhappy are wee that we see the first borne to be slaine before vs. Shal I say, *Abner* is slaine? *Abner* was a Prince, and a great man in *Israel* by *Dauids* testimony, and *Dauid* lamenteth him the more, because being a Prince of the blood, he was such a souldier. For certainly the souldier how euer he paceth the same measure of miserie with the scholar, yet in all ages hath beene euer in high e-

steeme

stems, til these daies. The *marchant* cannot trade without him, the Law cannot remaine vniolated without him, nor the *Crowne* stand stedfast without him. The *souldier* is the *hart*; and *arme* of the *state*, the *upholder* of the *King*, and the *glory* of the *conquest*, the *Captaine* of the *Navy*, and the *father* of the *army*, and the most laudable *improner* of his Country. For *alwaies* the *olive* garlands of *Peace* bee not so *glorious* as the *Laurell* wrethes of *victory*, seeing *Peace* onely *keepeth* and often *rusteth* good spirits, but *victory* *imployeth* and *edgeth* and *increaseth* them. The *losse* then of a *souldier* is much, but especially of an *Abner*, a Princely *souldier*. Lament then for *Abner*, the fathers *Candle* is extinguished, *Abner* the *Champion* of *Israel* is deceased. Nay a *greater* then *Abner* is departed. *Prince Salomon* for *wildome*, *Prince Iosias* for *piety*, *Prince Alexander* for *chivalrie*, to say no more, *noble*, *holy*, *chast*, *vertuous*, *gracious* *Prince Henry* lieth dead before vs. He, he is dead, who while hee liued, was a *perpetual Paradise*, euery season that he shewed himselfe in a *perpetuall spring*, euery *exercise* wherein he was seene a *speciall felicity*: He, He is dead before vs, who while hee liued was so *holy* in his morning and euening, *publike* and *private deuotions*, so *gracious* a *Protector* of *truth*, so true an *enimy* to *Popish falsehood*, so *faithful* to *God*, *dutifull* to *Parents*, *pious* in his life, *patient* in his death, *respectfull* of his *deserving servants*, and so *respected* of all the world. Hee, Hee is dead; that blessed *Model* of *heauen* his *face* is covered till the *latter day*, those *flaming lamps* his *eyes* in whose *light* there was *life* to the beholders, they bee

Ioh. 11. 16.

eclipsed vntill the sunne giue ouer shining, those sacred hands, which often we haue kissed, bee closed and clapsed til the earth shall open. He, He, is dead, and now yee see this, let vs all conclude with that Apostle. *Eamus & moriamur cum eo, let vs goe and die with him, we shall goe to him, though he shall not returne to vs.*

1. Cor. 13. 11.

Rom. 16.

Wherefore, Honourable, Religious, and euery way praise worthy family of this house, fare yee well, The Lord giue you such measure of ioy, as I haue of sorrow to say Fare yee well. It is the Apostles salutation to those he loued duely. Finally brethren, fare yee well, be perfect, be of good comfort, be of one mind, be of good comfort, and the God of peace be euery with you, and so I commend you all to him that is of power to establishe you, to him that is able to keepe you from falling, and present you blamelesse before the presence of his glory with exceeding ioy, To the only wise God our Sauiour be glory and maiestie, dominion and power both now and for ever. Amen.

FINIS.



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